A H

O

VĪRAŚAIVISM

BY

S. C. NANDIMATH, M.A., PH.D.

FOREWORD BY

Prof. R. D. RANADE, M.A.

Q234
H2

THE LITERARY COMMITTEE
LINGAYAT EDUCATION ASSOCIATION
DHARWAR

Q234 8972
H2

Nandimath, S C
Handbook of Virsaivism

Q234
H2

8972

SHRI JAGADGURU VISHWARADHYA JNANAMANDIR
(LIBRARY)
JANGAMAWADIMATH, VARANASI

* * * * *

Please return this volume on or before the date last stamped
Overdue volume will be charged 1/- per day.

A HA

TO

VĪRAS ŚM

BY

S. C. NANDIMATH, M.A., Ph.D. (Lond.),
Principal and Professor of Sanskrit,
Lingaraj College, Belgaum.

WITH A FOREWORD BY

R. D. RANADE, M.A.,
Head of the Department of Philosophy,
University of Allahabad.

THE LITERARY COMMITTEE
L. E. ASSOCIATION, DHARWAR, S. INDIA
1942

1942.

Q234
H2

SRI JAGADGURU [illegible]
JNANA SIMHASAN JNANAMANDAL
LIBRARY
Jangamwadi Math, Varanasi
ACC No. 8972

Printed at the
Basel Mission Press (Canarag Ltd.), Mangalore, S.K.

TO

SARDAR RAJA

LAKHAMAGAUDA BASAWAPRABHU

C.I.E., BAR-AT-LAW

SIR DESAI OF VANTMURI

IN ADMIRATION AND ESTEEM

PREFACE

This book forms part of a thesis that I submitted over ten years ago to the University of London for my Doctorate in Philosophy. To Dr. L. D. Barnett, under whom I worked in London and whose unfailing kindness to me I can never forget, I owe a great debt of gratitude. Without his active and sympathetic direction, my thesis could not have taken proper shape; I have, therefore, great pleasure in thanking him most sincerely for all that he has done me.

The dates of many of the Vīraśaiva writers referred to in the book have not yet been finally fixed. I have tentatively given the dates assigned by the late Rao Bahadur R. Narasimhacharya in his *Karnataka Kavi carite*.

My thanks are especially due to Professor R. D. Ranade of the Allahabad University for his kindness in acceding to my request for a Foreword to my book.

My thanks are also due to Professor S. S. Basawanal and Dr. K. R. Srinivasa Iyengar for the help they rendered to me in preparing the book for the press; to Mr. V. B. Halbhavi for his encouragement to me while the book was in progress; to the Literary

CE

the L. E. Association, Dharwar, g to publish the book; and to the anager, Basel Mission Press, Mangalore, or bringing out this book with care and taste.

Lingaraj College,
Belgaum,
3rd October 1941.

S. C. Nandimath.

CONTENTS

Page

Preface vii

Foreword by Prof. R. D. Ranade ... xi

Chapter I. The Origin of Vīraśaivism ... 1

,, II. The Vīraśaiva Writers 19

,, III. The Aids to Faith: The Aṣṭāvaraṇas 50

,, IV. Vīraśaiva Rites 65

,, V. The Philosophical Background ... 91

,, VI. The Conception of God 98

,, VII. The Linga 112

,, VIII. Śakti or Māyā 124

,, IX. Appearance and Reality 130

,, X. The Universe and the Soul 135

,, XI. The Pilgrim's Progress: Ṣaṭsthalas ... 163

,, XII. The Quinṭessence of Vīraśaivism ... 177

Appendix I. The Minor Vīraśaiva Writers ... 182

,, II. The Constituents of Māyā ... 196

,, III. The Ṣaṭsthalas and their Sub-sections 198

,, IV. Ekottaraśata-sthala; 101 Sthalas (according to Siddhānta Śikhāmaṇi) 206

Notes 231

FOREWORD

I have great pleasure in contributing a Foreword to this able monograph on Viraśaivism from the pen of my young friend, Dr. S. C. Nandimath, Ph.D., Principal, Lingaraj College, Belgaum. The present work constitutes the main part of the thesis which Dr. Nandimath presented for the Ph.D. of the London University. He worked under Dr. Barnett who was the internal examiner for the thesis, while Dr. Thomas was the external examiner. Now, those who have worked with Dr. Thomas as examiners of Doctorate theses know that it was not easily possible to get the stamp of approbation from a deep and learned scholar like him. I highly compliment Dr. Nandimath, not merely for having pleased his Ph.D. examiners, but for having also contributed a new work on the subject of Vīraśaivism so as to give to that system of thought a dignity and a place which it deserves in the entire scheme of Indian thought.

Dr. Nandimath has various qualifications for that task. He is a Sanskritist at bottom. Having got his M.A. degree in that subject from the Bombay University, he has worked for a number of years as professor of that ct. [illegible] is also a deep Canarese scholar, which fact might easily be seen from the varied references to Canarese originals which he has made in his work, as well as from the fact that his erudition in the subject has been rewarded by the Government of Bombay who have made him the Chairman of the Canarese Research Board they have set up at Dharwar. From Dr. Barnett, Dr. Nandimath has also learnt the principles of antiquarian research which he is now applying to the province of his own language, literature and history. Above all, he belongs to the highest status of the Lingayat community, as his name would indicate, and he has still compassion, fellow-feeling and sympathy for the poor and the low. This was, in fact, what Basaweshwar taught, and we are glad that we are having examples like Dr. Nandimath who carry on the tradition of the original teachings.

It was to me also a matter of very pleasant surprise that, unlike the run of ordinary Sanskritists, Dr. Nandimath should have had such a keen philosophical understanding. His mind is not fixed upon the interpretation of texts, but on a construction of his thoughts and beliefs into a synoptic whole. His critical powers are seen especially in the comparison and contrast which he institutes between the

Vīraśaiva philosophy on the one hand and [illegible] ite Śaivasiddhānta, the Trika philosophy, [illegible] Viśiṣṭādvaita, Śakti-Viśiṣṭādvaita, and the Advaita on the other. His chapter on the "Pilgrim's Progress" is an interesting monument of the aspirations which a true Vīraśaiva must cherish in his heart. The sabbath of man's experience consists in his unison with God—what has been termed *Aikya;* and this has to be reached through a number of lower rungs on the ladder. According to Vīraśaiva philosophy, the world is neither ultimately real nor ultimately unreal. It looks real at the start but becomes unreal at the end.

The teachings of Vīraśaiva philosophy are, as Dr. Nandimath points out, more particularly moral and spiritual in nature, though one can't deny to them a certain metaphysical background as well. Thus, for example, the teaching of Cennabasava on the cosmological head has a close resemblance to a scheme of the Mahābhārata, a very interesting point which Dr. Nandimath brings out in his work along with his discussion of other cosmological theories in Vīraśaiva philosophy. His interpretation of Māyā also deserves our attention. It is highly interesting to see how Vīrabhadradeva understands Māyā, not as an ultimate unreality or illusion, but a veritable complex either of the six passions such as Kāma, Krodha and the rest, or the six changes such as अस्ति विपरिणमते वर्धते and so on, or else the six waves of appetitive experience such as hunger, thirst, old age and so forth, or else as a complex of vanities like name, family, race and creed, or finally even as the complex of psycho-metaphysical sheaths such as the physical, the astral, the mental, the intellective and the beatific. To us the problem of various Lingas is absolutely on a par with the problem of the so-called sheaths of the soul in the Upaniṣads to which Dr. Nandimath makes reference in this work; and the Linga, on consideration, would be seen to be nothing else than the unity of flaming light which underlies all states and existences.

Dr. Nandimath's quotations from vernacular Canarese literature of the old and new types, and their beautiful renderings into English are an ornament to the work. Who will not be charmed by the utterance of Mahādevi Akka when she says, while speaking about God, that not merely the wood or the trees are God but also the beasts of prey and the fowl of the air which inhabit them, an idea which reminds us closely of a similar utterance of Dr. Caird about the field, the fighters and the strife being all God? We hope very much that Dr. Nandimath soon produces a work of translations from the originals, that is Canarese Śaivite literature, philosophically arranged with a commentary of his own so as not merely to make a contribution to the history of Religion as such, but also to provide suitable material for the thought and imagination of the spiritual aspirants, who seek after the fundamental unity which through the ages has underlain all human aspirations towards the Godhead.

R D Ranade, M.A.

Head of the Dept. of Philosophy and
Dean of the Faculty of Arts,
Allahabad University.

Nimbal,
Dist. Bijapur,
1 October 1941.

CHAPTER I

THE ORIGIN OF VĪRAŚAIVISM

(Vīraśaivism, one of the important schools of Śaivism—literature on the subject mainly in Kannada—Basava did not found Vīraśaivism, but only revived it—our knowledge of pre-Basavan Vīraśaivism is fragmentary and confusing—the Kālāmukha or Lākula sect flourished before Basava in South India—many Kālāmukha maṭhas were transformed into Vīraśaiva maṭhas in the post-Basavan era—Vīraśaivism in no way connected with Bengal Śaivism—Vīraśaivism deviates in some respects from Śaiva Siddhānta — relation between Vīraśaivism and Śaiva Āgamas—Śaiva Siddhānta and Vīraśaivism both based on intense Bhakti to Śiva—traditional origin of Vīraśaivism—five traditional prophets of Vīraśaivism in each yuga, the prophets of Kaliyuga being Revaṇa, Maruḷa, Ekorāma, Panditārādhya and Viśveśvara, who founded gotras and established maṭhas which continue to this day.)

Śaivism is one of the important branches of Indian Philosophy, with Bhakti as its guiding principle. It has flourished, with minor differentiations, from the earliest times, and its exponents have hailed from the North as well as from the South. Of the schools of Śaivism current in South India, Śaiva Siddhānta, that first took shape in Tamil Nād several centuries ago, was later considerably influenced by Kashmir and Gauda Śaivism. A not less important Śaiva School and one whose vogue is undiminished to this day has been for long current in the Kannada country; but it was probably revived and reformed by a band of inspired Seekers after Truth in the 12th century. This Śaiva School is known as Vīraśaivism, or more popularly, the Lingāyata or Lingavanta sect.

Some information about the sect has already been supplied by learned scholars like Dr. Fleet, Bhandarkar, Rice and others;[1] but on the whole it is very scanty and misleading in many places, because they were not in possession of the right material, which is now becoming available. Another difficulty in the way is that there is very little ancient Sanskrit literature on the sect. Much of the available Sanskrit literature on the sect seems to have been composed later on. There is, however, a vast Kannada literature which is mostly genuine and was composed by the apostles of the movement from the 12th century onwards. Hitherto unfortunately this literature has been completely ignored. Rao Bahadur P. G. Halkatti is doing excellent work in publishing Vacana Śāstras through his magazine, *Sivānubhava*, and the late R. Narasimhacharya has rendered a great service to Vīraśaivas by recording many facts about the Vacana Śāstra writers in his *Kavicarite*. A critical examination of this literature may bring to light many facts, historical as well as religious, which will be of great use in understanding Vīraśaivism properly.

The early history of the sect is obscure and no attempt has been made as yet to unravel it. It is very unfortunate that no authoritative book on the subject written before 11th century is available. The darkness surrounding the early history of the sect has led almost all scholars (Dr. Bhandarkar excepted) to conclude that it was founded by Basava, the minister of Kalacūri King Bijjala (1162-1167 A.D.). However, this is far from the truth, for none of the books on Vīraśaivism, either in Kannada or in Sanskrit, ascribe the foundation of the sect to Basava. They are unanimous on this point, though they differ in narrating his life in detail. A critical examination of the theology and metaphysics of the sect suggests that it is very ancient. In some essential points its dogmas seem to resemble those of a Śaiva school called the Pāśupata sect in the *Mahābhārata*.[2] The *Karaṇahasuge* of Cennabasava contains metaphysical ideas which coincide neither with the Sānkhya nor the Vedānta nor the Śaiva Siddhānta.[3] Since Cennabasava makes it quite clear that his book is based on the *Vijayabhairavi Āgama*, he is apparently not the inventor of those ideas. Besides, we find a similar conception elsewhere.[4] Indeed, the *Basavapurāṇa* and some other books, on the authority of which scholars believe Basava to be the founder, clearly state that Basava, the incarnation of Nandin, came to this world to save Śiva's devotees, who were subjected to much persecution and were therefore hiding themselves.[5] What Basava did was to help such Śaivas and to raise them from the depressed condition to which they were reduced. We have already pointed out that the Śaiva movement is very ancient and was spread all over India centuries before the birth of Basava. In the Kannada country too there was an ancient form of Śaivism, the cause of which was upheld by Basava. The very fact that hundreds and thousands of people from different parts of India flocked to Basava within a very short time is sufficient proof of the existence of a kind of Śaiva movement of which Basava cannot be the originator. If we study carefully the history of religions we find that an old faith when revived will emerge in a considerably different form, though it retains the old name and professes to be exactly the same. Present day Hinduism, which is a revival of the old Vedic and Upaniṣadic Āryanism, is a case in point. Similarly Vīraśaivism as revived in the 12th century may not be exactly identical with that existing before, although it professes to be identical with the old form and in all probability retained the cardinal doctrines unbroken. The outstanding feature of the revived Vīraśaivism is its zeal for social reform. As the authoritative and unquestionable materials of pre-Basavan Vīraśaivism are not available, we are in the dark as to the extent to which it supported the social reforms of post-Basavan Vīraśaivism; but as Basava and Vacanaśāstra writers quote authorities from ancient texts at every step in support of their statements, it is possible that old Vīraśaivism did support such a movement.[6] Perhaps in the 11th and 12th centuries some good rules of religion and social duties, being overshadowed by the rules of Varṇāśramadharma, were falling into desuetude in the old form of Vīraśaivism; hence the Vacana writers urged their observance, or perhaps their reintroduction. The rejection of fire-worship, impurities (Pañca-sūtakas), caste-distinctions, etc., seem to indicate the antiquity of the sect rather than an anti-Brahmanic spirit, as is believed by Dr. Bhandarkar.[7] In the unknown past there might have been a sect which did not reconcile itself to Vaidika schools on these points, and which perhaps remained aloof, admitting *Āgamas* as the sacred books and Śiva as the Supreme. This sect, on account of its belief in the Supreme Godhood of Śiva and also of its similarity on many points to other Śaiva Churches, might have remained as an inconspicuous sub-sect of ancient Śaivism, which is commonly known as the Pāśupata school. From the noteworthy absence of reference to Vīraśaivism in contemporary literature before the 12th century it can be concluded either that it was not existing or that it was insignificant. From the Vīraśaiva literature of the 12th century it is clear that it was existing at that time. Again, from the analysis of the theological and philosophical ideas of the sect found in the works of important persons, we see that rudiments of these ideas are undoubtedly ancient. Besides, the analysis confirms the view that there might have been a school which had a well arranged plan of theology and philosophy. Therefore it is not possible to accept the idea of its non-existence before the 12th century. Perhaps the other alternative, namely that it was insignificant, may be true; or it might have had another name, later replaced by that of Vīraśaivism. As it was a small sect, and had many features in common with other Śaiva sects, perhaps contemporary writers before the 12th century took it to be identical with one of the existing Śaiva sects. Mādhava, the author of the *Sarva-darśana-sangraha*, in whose days the post-Basavan Vīraśaivism certainly existed, has not mentioned it at all. Perhaps he thought it to be identical with the Lakulīśa-Pāśupata, a sect which was very prominent and influential in the Kannada country, and about which we have definite epigraphical records from the 9th century onwards. Probably Vīraśaivism was not identical with the Lakulīśa-Pāśupata sect.[8] We do not know by what name it was styled before the 12th century. Fragments of Śaivāgamas named *Vātula-śuddhākhya*, *Sūkṣma* and *Pārameśvara* mention and hold in great esteem a Śaiva sect called "Vīraśaiva". From some reference in these it seems that the Vīraśaiva sect was a small section of Śaivism which maintained strictly an extreme form of the cult, on account of which it was admitted by the then existing Śaiva sects to be superior to them. In some points this sect seems to differ from the post-Basavan Vīraśaivism.[9] The age of these fragments is unknown, and to assign a particular period, at this stage, will be nothing more than a conjecture; yet there is a circumstance which is perhaps in favour of their antiquity. Since the Vīraśaiva sect depicted in these passages has not the appearance of the post-Basavan Vīraśaivism, in all probability it might correspond to pre-Basavan Vīraśaivism. In that case the composition of these fragments possibly goes back to a period before the 11th or 12th centuries.

From epigraphy we learn that there existed an influential Śaiva sect named Kālāmukha or Lākula in the Kannada country centuries before Basava, and it was existing even centuries after him. The accounts of the teachers of this sect, such as their genealogy, influence over Kings and people, their deep learning etc. are recorded in numerous Kannada inscriptions. From the perusal of these records one gains the impression that it was a vast and influential sect. The Kālāmukha sect is misunderstood and misrepresented by many. Rāmānuja, the great teacher of Viśiṣṭādvaita, wrongly identifies the Kālāmukhas with the Kāpālikas, and is followed by Dr. Bhandarkar in this identification.[10] From what we know of the Kālāmukhas from epigraphy it is impossible to identify them with the Kāpālikas, of whom we have accounts from other sources such as *Prabodha Candrodaya* and *Mālatī-Mādhava*. We have many epigraphical records in which Kālāmukha teachers are not only stated to have commanded the greatest respect from Kings and ruling Chiefs, but are also worshipped by Mahājanas, or corporation of burgesses, consisting mostly of Brahmins. The technical term "Kālam Karcci", (laving the feet,) used in the inscriptions at the time of donating a gift to the teachers of this sect, points to the fact that they were held in great reverence.[11]

The Kālāmukha sect which dominated the Kannada country once is now extinct. Its philosophy seems to differ from that of other Śaiva sects. The inscriptions mention Lākuḷāgama and Lākuḷa Siddhānta.[12] The *Kāmika* I. i. mentions *Lākuḷāgamas*. Again, the origin of the sect is not traced either to Durvāsas or to the five Ācaryas, but to Bhaṭṭāraka Lakulīśa, an incarnation of Śiva, who descended (avātarat) and settled (adhyuvāsa) at Karohaṇa.[13] Therefore the Lakulīśa sect seems in all probability to be different from the Śaiva Siddhānta and Vīraśaivism. Epigraphy further shows that it was not confined to the Kannada and Gurjara countries, but also spread over to the Tamil country as early as the 9th century A.D.[14] It is interesting to note that this influential sect was absorbed by the post-Basavan Vīraśaivism. The great Kālāmukha maṭhas are transformed into Vīraśaiva maṭhas. We have definite evidence on this point. The maṭha at Pūvalli, the modern Hūli in the Belgaum district, is of epigraphical fame. The teachers who presided over that maṭha had great influence over the ruling classes, namely the local chiefs and people. It had many branches. The maṭha, its branch-maṭhas, and pontiffs are recorded in many inscriptions.[15] Now this maṭha is a Vīraśaiva-maṭha. The genealogy preserved in the maṭha tallies with the genealogy recorded in the inscriptions. Without the least shadow of doubt the whilom Kālāmukha-maṭha was transformed into a Viraśaiva-maṭha, at what time we do not know. Perhaps the same may have been the case with other Kālāmukha maṭhas, in the Kannada country at least. Slowly and imperceptibly they were absorbed into Vīraśaivism.

Dr. S. Krishnasvamy Aiyangar thinks that Vīraśaivism was inaugurated by the settlement of Brahmans from Bengal in the reign of the Kākatīya Rudra I.[16] If, by this, he means to connect Vīraśaivism with Golakimaṭha, certainly he is mistaken. The Golakimaṭha spread over the Tamil country. It seems to have had no influence in the Kannada country, for we scarcely hear of it there. The Managoli inscription mentions the marriage of Vikrmānka with Bonthādevī, the daughter of Lakṣmaṇa, King of Dahal.[17] She was the mother of Taila, who was dethroned by Bijjala. We are not sure how far this marriage contributed to the spread of Śaivism. The Śaivism in Dahala under the sect of Golagiri held views similar to those of the Śaiva Siddhānta rather than to those of Vīraśaivism. If Vīraśaivism were connected in any way with Bengal Śaivism[18] the latter should have left some traces in Vīraśaiva philosophy; but so far we do not find any such traces at all. Moreover, Bengal Śaivism seems to have become prominent in the south since the days of Viśveśvaraśambhu, the teacher of Kākatīya King Gaṇapati. Viśveśvara-śambhu flourished after 1200 A.D.[19] but Vīraśaivism was in full swing fifty years before him. Therefore it seems unlikely that Bengal Śaiva Brahmans inaugurated Vīraśaivism.

The philosophy of the Vīraśaivas is called the Vīraśaiva Siddhānta or the Ṣaṭsthala-Siddhānta, and is distinguished from the Śaiva Siddhānta. As in the Śaiva Siddhānta, the most authoritative books of the sect are the twenty-eight *Śaivāgamas*. In the available *Śaivāgamas*, the worship of Śiva either in the form of the Linga or of images consecrated in temples is enjoined.

Vīraśaivism disapproves image-worship as strongly as possible, and maintains that the Supreme is to be worshipped in one's own Iṣṭalinga, the Linga obtained from the Guru at the time of initiation, Dīkṣā.[20] It looks with disfavour even upon the worship of the Sthāvara-linga, the Linga consecrated in temples.[21] The ceremony of initiation, Dīkṣā, resembles more closely the Nirvāṇa-dīkṣā of the *Śaivāgamas*. Its burial-ceremony agrees generally with the form prescribed for Yatis in the *Suprabheda* I. ix 45-47. In the marriage-ceremony, instead of the use of the sacred fire, which is enjoined by the *Suprabhedāgama* II. v., the Kalaśas or pots, the use of which is also allowed by the *Śaivāgamas*, are used. 'References either to Vīraśaivism or to the Ṣaṭsthala-siddhānta, etc., in the available *Śaivāgamas*, are not many; yet most of the cardinal points in the doctrines of the Vīraśaivas are visible here and there in them. However, the available fragments do not lend support to the theory that the 28 *Śaivāgamas*, which the Śaiva Siddhāntins accept and which the Vīraśaivas claim, preach Vīraśaivism; therefore it naturally occurs to us to question the authority of the *Śaivāgamas* over Vīraśaivism. An attempt to solve this difficulty is made by a tradition current among the Vīraśaivas, which states that the first parts (Pūrva-bhāga) of the 28 *Śaivāgamas* deal with the Śaiva Siddhānta and the later parts (ūttara-bhāga) with Vīraśaivism. How far this is justifiable cannot be said at this stage, for the later parts alleged to deal with Vīraśaivism are not available. Surely the available fragments of the *Śaivāgamas* contain the doctrines of the Śaiva Siddhānta, though they do not subscribe completely to the Śaiva Siddhānta philosophy as was preached by the Santānācāryas, for there we find the mixture of Dvaita, Advaita and Viśiṣṭādvaita ideas. If this tradition can be interpreted to denote the inter-relation of Vīraśaivism and Śaiva Siddhānta, it seems to be justified in many respects. Irrespective of the divergences of the philosophical ideas of both schools, they are mutually indebted. It seems that the Vacana-writers, the apostles of post-Basavan Vīraśaivism, hardly saw any differences between their creed and that of the Tamil Śaiva Saints of the pre-Meykandan period. Indeed the Vīraśaiva Saints claimed the Tamilians as their own, and the Kannada Vīraśaiva Literature teems with the accounts of the Tamil Śaiva Saints. The Basava-purāṇa devotes its major portion to the accounts of the Tamil Saints, who must have influenced the Kannada Vacana writers immensely, for in the Vacanas the influence and imitation of the songs of Tiru-jnāna-sambandha and Māṇikka-vacagar can be traced. The intense Bhakti to Śiva, the central point in both groups, bridged such differences as there were.

The apparently mythical account of the origin of Vīraśaivism goes back to a period before Brahman undertook the work of populating the world i.e., the sect claims greater antiquity than Brahmanism. In each successive Yuga it was preached by a batch of five Ācāryas. Revaṇa, Maruḷa, Ekorāma, Panditārādhya, and Viśveśvara being the teachers in the Kali age. The accounts of these, as gathered from tradition, [22] are as follows:—

1. **Revaṇārādhya:** He is also known as Revaṇasiddha. He is believed to be identical with Reṇukācārya, the great mythical Saint of the Vīraśaivas, whom the myth makes contemporary with the heroes of the Rāmāyaṇa. He is said to have taught Agastya, the sage of Pañcavaṭi, with whom Rāma resided, the doctrines of Ṣaṭ-sthala and 101 sthalas, as embodied in the *Siddhānla Sikhāmaṇi*, and to have presided over the ceremony of consecration (Sthāpanā) of three crores (30,000,000) of Lingas, which work was undertaken by Vibhīṣaṇa in honour of his brother Rāvaṇa, whom 'Rāma killed. According to the tradition Revaṇārādhya sprang from the Someśvara linga of Kollipāki, and lived for a very long time preaching Vīraśaivism and visiting almost all places in India. He is said to have founded a maṭha at Rambhāpurī (modern Baḷehaḷḷi) and

to have originated one of the five gotras of the Vīraśaivas.

We know of many Revaṇa-Siddhas, some of whom are of epigraphic fame.[23] Many works on the life of our Revaṇa-siddha are written in Kannada, but none of them contain accurate historical facts. According to them the incidents in the life of our Saint extended from the early Cola Kings to the latter half of the 12th century A.D. He is said to have married a Cola Princess by whom he had a son named Rudramuni, to whom Ṣaḍakṣarakavi (1655) traces his lineage. It is said that there is a Bhāṣya, or commentary, written by Reṇuka.[24]

2. **Maruḷārādhya**: He is also known as Maruḷa-Siddha, and is believed to be identical with the mythical Vīraśaiva Saint Dāruka. He is apparently not so well known as Revaṇa-siddha. He is said to have sprung from the Siddheśa-linga of Vaṭakṣetra and to have founded a maṭha at Ujjain. He was also the originator of a Vīraśaiva gotra.

3. **Ekorāmārādhya**: He is believed to be identical with Śanku-karṇa, and to have sprung from the Mallikārjuna-linga of Sudhā-kuṇḍa. He founded a maṭha in Śri-śaila. Śripati-pandita (about the beginning of the 12th century) invokes Ekorāma-Śivācārya and mentions a commentary by him on the *Brahma-sūtras*.

Dr. S. Krishnasvamy Aiyangar wrongly identifies him with Ekāntada Rāmayya, a Vīraśaiva Saint of the Ablur inscription. Ekāntada Rāmayya is known among the Vīraśaivas as a Saint and senior contemporary of Basava, and nowhere, as far as is known, can we find a trace of an idea that he was a founder of the sect.[25]

4. **Paṇḍitārādhya** : He is said to be identical with Dhenukarṇa and to have sprung from the Rāmanātha-linga of Drākṣārāma. The foundation of a maṭha in Kedāra (Himalaya) is attributed to him. He was also the originator of a Vīraśaiva gotra. Nothing more about him is known. R. Narasimhacarya identifies him with Mallikārjuna Paṇḍita, who lived in Amaraguṇḍa and was a contemporary of Basava.[26] Although Vīraśaiva tradition does not lend support to this theory, there seems to be no authoritative information to disprove the statement of the veteran scholar. Yet the following point deserves consideration. Paṇḍitārādhya is one of the originators of Vīraśaiva gotras and the founder of a maṭha, the line of which still continues. We should like to know whether Telugu literature throws any light on Mallikārjuna Paṇḍita; the Kannada and Sanskrit Literatures seem to give no hint. The name of the Amaraguṇḍa saint was Mallikārjuna. He is

called Paṇḍita on account of his learning, hence his identification with Paṇḍitārādhya appears doubtful. Moreover Mallikārjuna is not well known beyond the Telugu country. From what we know of Paṇḍitārādhya, it does not appear satisfactory to make him a gotra-kṛt, for Basava is admitted by him to be great and Prabhudeva to be still greater.[27] None of these is a gotra-kṛt. Indeed none of the great men of the time seems to have had the honour of being a gotra-kṛt.

5. **Viśvārādhya**: He is believed to be identical with Viśvakarṇa and to have sprung from the Viśveśvara-linga of Kāsi (Benares). He is said to be the founder of a maṭha in Benares, which is still existing and the locality around which is known as Jangamavāḍi. He is also the originator of a gotra. That is all we know about him.

The Vīraśaivas trace their gotra to these Ācāryas. Maṭhas believed to have been founded by these are still existing in the places mentioned above, and the chain of the presiding pontiffs continues unbroken. The Vīraśaiva priests who conduct the religious functions of the sects are heads of the maṭhas existing in each village or town affiliated to one or the other of the five principal maṭhas established by these Ācāryas. In other words, the religious functions of the

Vīraśaivas are conducted in the name of these Ācāryas by their proxies who claim descent from them. In short, these five Ārādhyas are believed to be the first preachers of Vīraśaivism, i.e., they are the founders of Vīraśaivism according to tradition. But, unfortunately, no authoritative historical information about them has been made available as yet.

CHAPTER II

THE VĪRAŚAIVA WRITERS

(Vacana literature dating from the 11th century—chief source for Vīraśaivism—the 213 writers of vacanas flourished between the 11th and 18th centuries—characteristics of vacana sāhitya—the vacana writers belonged to all sections of the community—their teachings emphasised on social and religious reform, and extolled the dignity of labour—no anti-Brahmin or anti-Jain bias in the vacanas—Jeḍara Dāsimayya—Ekāntada Rāmayya—Śivalenka Mañcaṇṇa—Śrīpati Paṇḍita—Mallikārjuna Paṇḍitārādhya — Sakaleśa Mādarasa — Prabhudeva — Basava—not to be confused with the Basava of the Managoli inscription—the paucity of epigraphic evidence relating to Basava's life accounted for—his works—Cennabasava—Siddharāma—Uḍutaḍiya Mahādevi — Harihara — Rāghavānka — Kereya Padmarasa—Someśwara—Bhīmakavi—Nīlakaṇṭha -- Mahā-linga-deva — Lakkaṇṇa Daṇḍeśa — Jakkaṇārya—Cāmarasa—Maggeya Māyideva—Tonṭada Siddhalinga—Nijaguṇa Śivayogi—Gubbiya Mallaṇārya—Virūpākṣa Paṇḍita—Ṣaḍakṣaradeva).

For the authentic history of Vīraśaivism we have to go back to the 11th century, about a century before Basava, for we know definitely that some of the Vacana writers lived in that century. As mentioned above, the Vacana-śāstra literature is the available reliable source for Vīraśaivism. It is very vast, and ranges from the 11th to the 18th century A.D. The writers are numerous, as many as 213 of them being known. Of these, some of the important personalities will be introduced below.

The Vacana-śāstras are very popular, and hold a high place in the heart of all Vīraśaivas of the present day. These Vacanas, sayings or utterances, have a peculiar charm as they are composed in a simple language, easily to be understood even by the ignorant and illiterate. They are chiefly meant to convey to the common people soul-stirring ideas in a style most simple, terse, and convincing. They are in prose, but their word-magic and cadence lift them to the level of poetry. In many places the writers have not obeyed even simple grammatical rules; yet they have exhibited utmost care in conveying the sense appropriately and vigorously. The authors have created a unique feature in the Kannada language unsurpassed in its history.

The primary aim of the writers of Vacanas is apparently, not to propound a religious or philosophical system, but to show to the people the existing social and religious evils in their nakedness. In their strong criticisms of these evils, neither Vedas nor Āgamas are spared. The

Jainas and the followers of other sects, who are believed to be heretics on account of their atheistic beliefs, are attacked as much as the followers of theistic sects for their insincerity and for practices which are untenable in the interests of humanity. It seems that the writers favoured rational ideas, and tried to introduce them without heeding opposition. They aimed at universal brotherhood. They believed in religious and social elevation through internal purity and strict morality. They believed absolutely in the existence of the Supreme, who is only one, and whom they name Siva. They condemned image-worship, and enjoined the worship of the Iṣṭa-linga obtained from the Guru at the time of initiation, which must never be separated from the body. They showed the utmost respect to the Aṣṭāvaraṇas, eightfold coverings, and believed in and preached the Ṣaṭsthala Siddhānta. All Vacana Sāstras seem to be consistent in maintaining the doctrine of unity with the Deity in the end.

The list of the Vacana-writers comprises men of all sections, from Brahmans by birth to untouchables,[28] and women of all ranks, from Basava's wives and sister to an humble woman earning her own maintenance by labour. Another important feature deducible from their works is the dignity of labour. Each and every writer followed a profession by which he or she earned a livelihood. There are many interesting stories embodied in the *Basava-purāṇa* and other books relating to the resentment of these Śaraṇas towards the patronising attitude of Basava. Some of the writers were officers and some were men of humble professions such as farming, basket-making, faggot-collecting, washing of clothes etc. They considered it a sin to take from others anything in the form of money or rations unless it was the wages of their labour; hence they condemn begging and living on public charity, Jangamas, however, being an exception to this rule. Their views are governed by reason, and on this account they came into conflict with others. They became inflamed whenever provoked, but otherwise they were peaceful and amiable.

Writers on the Lingayat sect suggest that the Śaraṇas, Basava and his colleagues, were imbued with an antagonistic spirit towards Brahmans and Jainas.[29] The Vacanas lend no support to this theory. Their authors seem to hate none.[30] It is true they condemn some practices of Brahmanism in strong language; but they do not hesitate to condemn some of the then existing practices of Vīraśaivas.[31] It seems that, in all probability, the revival of Vīraśaivism was due to a keen desire to purge social and religious evils present in those days. As the Saraṇas were most daring and reckless in their utterances, perhaps they had to face opposition from all sides. In all probability the movement suffered a temporary check after the chaos which occurred in Kalyana, but soon it recovered and spread like wild fire over a considerable portion of the Dakkhan and southern India. It was very influential in the Vijayanagara kingdom many princes of which, if they did not make it a state religion, at least showed extraordinary favour to it. It became the state religion of the Keḷadi or Ikkeri Chiefs, who ruled a considerable portion of the Vijayanagara empire. The Hindu rulers of Mysore, i.e., the ancestors of the present Maharaja, were Lingayats till the 18th century. A number of Paleyagars, subordinate chiefs of small principalities, were also followers of this sect.

1. **JEḌARA DĀSIMAYYA** (1040 A.D): He is one of the early Vacana writers. He was a weaver by profession, and apparently a great and influential teacher. His story is narrated in the *Basava Purāṇa*, *Cennabasava-purāṇa* and *Sankara-Dāsimāryara carita*. According to the tradition narrated in these, he was the guru of Suggaladevi, the queen of the Cālukya Desingarāya. He is said to have successfully disputed in the King's Court with the Jainas,

and to have converted the King to Vīraśaivism. Dr. Fleet admits the validity of this tradition and identifies Desinga with the Cālukya Jayasimha I (1018-1042 A.D.). An inscription[32] in Hasan district (Belur Taluk) states that this Jayasimha had a wife named Suggaladevi.[33] A Kannada poet named Brahmaśiva (1125 A.D.) mentions our Dāsimayya. He was therefore a contemporary of the Cālukya Jayasimha, i.e. he lived about a century before Basava. His Vacanas end with "Rāmanāthā".

2. **EKĀNTADA RĀMAYYA**: Dr. Fleet has edited the Ablur inscription, in which some incidents in the life of this saint are narrated.[34] According to the inscription, he was the son of Puruṣottama and Padmāmbike, a devout Śaiva Brāhmaṇa couple of the Vatsagotra, residing in a place named Āḷande in the Kuntala country. As he was intensely devoted to Śiva, he was known as "Ekāntada Rāmayya," Ramayya, the intensely devout. He came to Puligere in the course of his wanderings to visit holy places, and from there he went to Abbaluru, where he resided in a temple of Brahmeśvara. He is said to have destroyed Jaina temples, as the Jainas did not fulfil the conditions of the wager. According to the inscription, he seems to have been honoured by Bijjala (1162-1167 A.D.), the Cālukya Someśvara (1182-1189 A.D.) and Mahāmaṇḍa-

leśvara Kāmadeva of the family of the Kadambas of Hanungal (1181-1203 A.D.). Rāmayya must have carried on a vigorous propaganda for Vīraśaivism and a persecution of hostile sects. The *Basavapurāṇa* Sandhis 49 to 52 narrate the same story of the Saint; but it differs in many points from the inscription, though on the whole there is some agreement. The *Cennabasava-purāṇa* also narrates his life. He is wrongly believed by Dr. Fleet, Dr. Bhandarkar and Dr. S. Krishnasvamy Aiyangar to be the founder of the Lingayat sect. Really he is no more than one of the many influential Vīraśaiva saints of the 12th century. There is no support from the Vīraśaiva literature for the theory of the learned doctors, that he is the founder of the sect. Ekāntada Rāmayya is the author of Vacanas which end with "Ennayya Cenna-rāmā".

3. ŚIVALENKA-MANCAṆṆA (1160 A.D.): He seems to have been a very learned man, and is invoked by many Vīraśaiva poets. His grandfather was Somaśambhu-deśika, and his father was Sakalāgamācārya, who wrote Vṛttis and Dīpikas to the Kāmika and other Śaivāgamas and who firmly established Śaivism. He is said to have vanquished the teachers of hostile sects in disputation in Benares. He is reported to have seen Basava in Kalyana. He seems to have been

a senior contemporary of Basava. He is an author of Vacanas.

4. **ŚRĪPATI-PAṆḌITA** (1160 A.D.): He is the author of a commentary on the Brahma sūtras named Śrīkara-bhāṣya. He seems to have held disputations with Vaidika Brāhmaṇs. He is said to have proved the sanctity of the Śiva-prasāda.

5. **MALLIKĀRJUNA PAṆḌITĀRĀDHYA** (1160 A.D.). Gururāja (1430 A.D.), Nīlakaṇṭha (1485 A.D.) and Siddha Nañjeśa (1650 A.D.) narrate the life of this teacher. According to these he was the son of Bhimaṇa Paṇḍita and Gaurāmbike of the family of Pāṇasa, residing in Drākṣārāma. He was the disciple of Koṭipallārādhya, who was the pupil of Avāntarārya, the best of Māheśvaras (Māheśvarāgraṇi). He seems to have undertaken a vigorous propaganda for Vīraśaivism and thus to have incurred the wrath of Velanāḍa Cola, who, it is said, caused his eyes to be put out. He settled in Amaraguṇḍa. He sympathised fully with Basava's movement and had a great desire to see him personally; so he started for Kalyana, but on his way, when he reached Hanungal, he heard of the crisis which had occurred at Kalyana. Then he went to Śrīśaila instead, where he is said to have taken his samādhi (i.e., died).

The above three teachers are generally known as the three Vīraśaiva learned teachers (Paṇḍita-traya), and all of them seem to have been senior contemporaries of Basava.

6. **SAKALEŠA MĀDARASA** (1150): According to the account found in the *Basava-purāṇa*, [35] he was a prince—probably a chief, ruling the territory round about Kallakurike. His father Mallarasa spent the later part of his life in Śrīśaila as a Vīraśaiva ascetic (Virakta). Mādarasa also became a Virakta, and wanted to live with his father in Śrīśaila, but was asked by the latter to go to Kalyana and help Basava in his movement. He is the author of Vacanas.

7. **PRABHUDEVA** (1160 A.D.): He is one of the most striking personalities among the contemporaries of Basava. His life is narrated in a number of Vīraśaiva books, such as the *Basava purāṇa*, *Cenna basava purāṇa*, and others. The *Prabhu linga lile* is specially devoted to the narration of his life. According to these, he was born to a devout Vīraśaiva couple, Nirahankāra and Sujnāni, and seems to have spent his early days in and near Banavase (in Karwar district). From there he went on visiting holy men and places. In the course of his wanderings he met many holy men and came to Kalyana. He had a magnetic influence over Basava and all the Vīraśaivas of Kalyana. He was elected as the president of the assembly established by Basava to discuss

the doctrines of Vīraśaivism. He became the head of the Virakta-maṭha (order of Vīraśaiva monks) in Kalyana, the pontifical seat, which is known as the Śūnya-Simhāsana, the Throne of Void. He was apparently a man of vast learning, deep thinking and ability. His Vacanas are full of deep meaning and attempt to penetrate into the mysteries of the universe. He imparted his spiritual lore to Gogārya, Muktāi, Siddharāma, Cennabasava and other Vīraśaiva saints of the time. He communicated the doctrines of Nirvāṇa to Mahādeviyakka, and spent his last days in Śrīśaila. His influence seems to have been very great among his contemporaries. He is also known as Allamā-Prabhu. His title is "Māyākolāhala", one who vanquished completely Māyā. He is the author of

(1) *Ṣaṭ-sthala-jnāna-cāritrya*,
(2) *Śūnya-sampādane*,
(3) *Mantra-gopya*,
(4) *Sṛṣṭiya Vacana*,
(5) *Beḍagina Vacana*,
(6) *Mantra-Mahātmya*, and
(7) *Kālajnānada Vacana*.

8. **BASAVA** (1160 A.D.): Basava's life is narrated in many books in Kannada, Telugu, Tamil and Sanskrit, most of which were written by Vīraśaiva poets. The earliest of these is the

work of Pālkurike Soma (1195 A.D.) in Telugu on which Bhīmakavi (1369) based his Kannada *Basava-purāṇa*. A Jaina poet named Dharanīpaṇḍita (1650) has written a book dealing with the life of Bijjala, in which he has painted Basava in different colours. Basava's life as represented by both sides is fairly well-known already. Here the examination of some facts in the already known life of Basava may not be unwelcome. Luckily we are now in possession of fresh material which throws some light on the facts which will be investigated below and which the learned scholars who have written on the Lingayat sect put forward vigorously.

Regarding the parentage and the native place of Basava, there is no dissension among the Vīraśaiva writers; we may therefore take it to be true that Basava was the son of a pious Śaiva Brahman named Mādarasa, probably a village officer, and his wife Mādalāmbike, in or near the modern Bagewadi, in Bijapur district.

Dr. Fleet, in his preface to the Managoli inscription, opines that the Basava of the inscription, who built a temple to Kalideva, is identical with our Basava.[36] Apparently the learned scholar is not right in his identification, because :

1. Basava of that inscription was the grand-

son of Revadāsa and son of Candirāja and Candrāmbike. The relation of Mādiraja, the Mahāpradhāna of Managoli who was probably the son of Īśvara-ghalisāsa, the Jagadguru, to Basava, the builder of the temple, is not made clear in the inscription. Probably there was no relationship between the two. As is customary, the head of the village is probably mentioned in the inscription. All authorities are unanimous as to the parentage of our Basava. The Arjunavāḍa inscription calls him the son of Mādirāja (Mādirājana tanūbhavam).[37]

2. Basava or Basavarasayya of the Managoli inscription built the temple before the time of Jagadekamalla, II, in whose reign the subject-matter of the first part of the inscription falls. Therefore that Basava seems to be considerably senior to our Basava.

3. From inscriptions we have not the least shadow of doubt that the name Basava was very common even before our Basava. There were many Basavas who held high offices.[38] Even in Taddevāḍi in which Bagewadi is included, there was one officer named Basava who was perhaps a senior contemporary of our Basava. Therefore Dr. Fleet's identification, based on the similarity of names, is untenable.

Dr. Venkata Subbayya has propounded a theory that our Basava was not a contemporary of Bijjala, that he lived after 1200 A.D. and that there are no epigraphic evidences for the existence of our Basava.[39] All these points are apparently imaginary, and the theory is absolutely wrong, because:

1. The Arjunavāḍa inscription, dated Saka 1182 i.e. 1260 A.D., mentions a fifth descendant of our Basava; therefore it brings our Basava nearer the time of Bijjala.

2. In the Basaveśvara-Vacana the name of Bijjala occurs many times.

3. The Arjunavāḍa and Chauda-dampura inscriptions are sufficient epigraphic evidence for the existence of our Basava. Unfortunately, the epigraphic department has not concentrated its attention on the Karnatak. What little we know about the Karnatak we owe to Dr. Fleet and the Mysore Government. Numerous inscriptions in the Kannada speaking parts of the British and the Nizam's territories are being spoiled. If a concentrated effort be made to rescue these inscriptions, I am sure more inscriptions relating to Basava and his colleagues will be brought to light.

From the Vacanas of Basava we are sure that he was an officer of Bijjala connected with the treasury. He is called by Bhīma and others "Bhaṇḍāri", a term more or less equivalent to "treasurer". In Ancient India it was the Prime

Minister who was solely responsible for the treasury; therefore there seems to be some ground for calling Basava the Prime Minister of Bijjala. In reply to the apparently sound objection that Basava's name does not occur in the list of Ministers recorded in the inscriptions of Bijjala, it may be urged that such names as are recorded in the inscriptions of Bijjala are the names of Daṇḍanāyakas, commanders-in-chief or governors of particular portions of Bijjala's Kingdom. Moreover, there seems to have been a custom of mentioning the name of the ruling Prince and the name of the then governor of the province in which the place of the inscription is situated. We have no record of our Basava's ever being a governor of a province. Unless he himself made some gifts and caused an inscription to be engraved, there seems to be no possibility of his name ever being mentioned in inscriptions unless of course an allusion is made to him in contemporary inscriptions. The above mentioned inscriptions show us that there is such an allusion.

Our Basava is the author of

(1) *Ṣaṭsthalada Vacana*, commonly known as *Basaveśvara-Vacana*,
(2) *Sikhā-ratnada Vacana*,
(3) *Kālanjnānada Vacana*,
(4) *Mantra-gopya*, etc.

9. **CENNABASAVA** (1160 A.D.): He was one of the most influential personalities of his days. He seems to have surpassed Basava in influence and learning, and was well versed in the Ṣaṭ-sthala Siddhānta. He succeeded Prabhudeva on the pontifical seat, "Śūnya-simhāsana", and was the guru of Siddharāma of Sonnalige. After Basava, he seems to have assumed the reins of Vīraśaiva movement and to have led his followers to Ulavi in the Karwar district, where he took his Samādhi. He is the author of:—

(1) *Ṣaṭ-sthalada Vacana*,
(2) *Karaṇa-hasuge*,
(3) *Miśrārpaṇa*,
(4) *Pada-mantra-gopya*,
(5) *Mantra-gopya*,
(6) *Kālajnāna*,
(7) *Ghaṭa-cakrada Vacana*,
(8) *Rudra-bhārata-Sṛṣṭi*, etc.

10. **SIDDHARĀMA** (1160 A.D.): An account of him also is given in a number of Vīraśaiva books. The famous Kannada poet, Rāghavānka (1165 A.D.), has composed a poem on the life of our Saint named *Siddharāmeśvara-purāṇa*. According to these books, Siddharāma was the son of Muddanagauḍa, the Chief of Sonnalige, the modern Sholapur, and Suggavve. He received the Vīraśaiva Dīkṣā from Cennabasava. He was apparently a man of great influence and

piety; hence he is known as Śiva-yogi. He built a tank in his place and established many Lingas before his initiation. He seems to have been a staunch Śaiva, and to all appearance was not a Vīraśaiva previously. Prabhudeva visited his place and recruited him to Vīraśaivism. The *Cennabasava-purāṇa* is in the form of a dialogue between him and Cennabasava. He is the author of:—

(1) (*Siddharāmeśvara*) *Vacana*,
(2) *Kāla-jnāna*,
(3) *Miśra-stotrada trividi*,
(4) *Basava-stotrada trividi*,
(5) *Asṭāvaraṇa-stotrada trividi*,
(6) *Mantra-gopya*.

11. UḌUTAḌIYA MAHĀDEVIYAKKA (1160 A.D.): Many Vīraśaiva books contain the life of this saintly woman. According to tradition, she was the daughter of a pious Vīraśaiva merchant of Uḍutaḍi. The chief of the place, being charmed by her beauty, wanted to marry her; but as he was not a Vīraśaiva, she refused him and undertook the life of a Vīraśaiva nun (Virakte). She came to Kalyana and lived there for a long time. She took an important part in the discourses conducted under the presidency of Prabhudeva. She spent the latter part of her life at Śrīśaila, and was initiated into the mysteries of Nirvāṇa (Nirvāṇa-padavi) by

Prabhudeva. Her influence over her contemporaries and writers who lived afterwards was immense. Basava and other Śaraṇas have exhibited in their works an unbounded veneration for her. All address her as "Akka", sister. Her Vacanas, which are now printed, manifest deep religious feeling, piety and a keen desire to plunge into the mysteries of the universe. She lived a very chaste and simple life. Her works are:—

(1) *Vacanas*, known as *Mahādeviyakkana Vacana* or *Akka Mahādeviyara Vacana*,
(2) *Yogānga Trividi*,
(3) *Sṛṣṭiya Vacana*,
(4) *Akkagaḷa pīṭhike.*

12. **HARIHARA** (1165 A.D.): He is also called Hariga, Harideva, Harīśvara, Hariyaṇṇa Paṇḍita and Hampeya Harīśvara. According to tradition, he was the son of Mādarasa, son of Śankara, and was a disciple of Māyideva. He is said to have been the chief clerk in a Government Office in the reign of Narasimha Ballāḷa at Halebīḍu. Afterwards he seems to have lived in the temple of Virūpākṣa in Hampi. He is a great poet, and is extolled by many Vīraśaiva writers. His date is also a controversial point. R. Narasimhacarya assigns the above date.

Harihara is the author of

(1) *Girijā-Kalyāṇa,*
(2) *Pampā-śataka,*
(3) *Śivagaṇada Ragale,*
(4) *Muḍigeya Aṣṭaka,*
(5) *Rakṣā-śataka* and
(6) *Śivākṣara-māle.*

13. **RĀGHAVĀNKA** (1165 A.D.): Siddhanañjeśa (1650) tells us that he was the son of Mahādevabhaṭṭa and Rudrāṇi, and that he was the nephew of Harīśvara (No. 11). He is said to have disputed successfully in the court of the Kākatīya King Pratāpa-Rudra. He is also a great poet, and is praised by many Vīraśaiva writers. He is the author of

(1) *Hariścandra-kāvya,*
(2) *Somanātha-Carite,*
(3) *Siddharāmeśvara-purāṇa,*
(4) *Vīreśvara-carite,*
(5) *Śarabha-caritre,*
(6) *Harihara-mahatva.*

14. **KEREYA PADMARASA** (1165 A.D.): His life is narrated in the *Padmarāja-purāṇa* or *Padmaṇānka-carita* (1385 A.D.). According to it he was the grandson of Sakaleśa Mādarasa. His father was Māyideva and his mother Mangale, the eldest sister of Gaurapa of the Kammekula, the governor (Daṇḍa-Nāyaka) of Narasimha Ballāḷa. He married Mādevi, the

daughter of Daṇḍa-Nāyaka Gaurapa, his maternal uncle. As he is said to have built miraculously a tank in Belur, he is called Kereya Padmarasa. He was a very learned man, and seems to have been a high Officer of Narasimha Ballāḷa. Tradition makes him the latter's minister. His contemporaries were Harihara, Rāghavānka and a host of Saiva poets. His titles are :—

(1) *Sakala-Śābdika-sārvabhauma*,
(2) *Uddhaṭa-vādi-nikara-veśyā - bhujanga*,
(3) *Tārkika-cakravarti*,
(4) *Śivādvaita-sākāra-siddhanta-pratiṣṭhā - panācārya*,
(5) *Śaraṇa-kavi*,
(6) *Bhavi-dūra*, etc.

Judging from these titles, he seems to have been a great exponent of Vīraśaivism. He is said to have converted a Vaiṣṇava pandit named Tribhuvana-tāta. He is invoked by Vīraśaiva writers who succeeded him in their works. He is the author of the *Dīkṣā-bodhe*.

15. **PĀLKURIKE SOMA** or **SOMEŠVARA** (1195 A.D.) : His genealogy is :—

(1) Vemanārādhya whose disciple was
(2) Gurulingārya ,, ,, ,,
(3) Basaveśa ,, ,, ,,
(4) Basaveśa, ,, son was
(5) Soma (our poet).

His native place was Pālkurike in the Godavari district. He was apparently well versed in Kannada, Telugu and Sanskrit. His titles are :—

(1) *Tattva-vidyā-kalāpa*,
(2) *Kavitā-sāra*,
(3) *Anya-daiva-Kolāhala*,
(4) *Pratyakṣa-Bhṛṅgīśanavatāra*, etc.

In his *Gaṇa-sahasra-nāma* he mentions all the contemporaries and colleagues of Basava without exception, even including Ekāntada Rāmayya. He was greatly honoured by the Vīraśaiva writers who succeeded him. He is the author of :—

(1) *Basavaṇṇana Pañca-gadya*,
(2) *Sadguru Ragaḷe*,
(3) *Cenna-basava Ragaḷe*,
(4) *Śaraṇu Basava Ragaḷe*,
(5) *Somanātha-bhāṣya*,
(6) *Śāmbhavī-jnāna-dīkṣā-vacana*,
(7) *Śīla-sampādana*,
(8) *Someśvara-Śataka*,
(9) *Gaṇa-Sahasra-nāma*,
(10) *Pañca-ratna*,
(11) *Caturveda-sāra-sangraha*,
(12) *Gangodaya*.

The authorship of some of these is doubtful, as is the case of No. 8, for though it is very charming poetry it is full of grammatical mistakes, which could not have been committed by a Sanskrit scholar like the poet.

16. **BHĪMAKAVI** (1369 A.D.): From his *Basava-purāṇa* we learn very little of this great poet. He mentions that he was the son of Śiva-deva-kavi and invokes "Siddha-vaṭadhāma", apparently his titulary deity. He is praised by many Vīraśaiva poets who succeeded him, and naturally was a source of inspiration to them. His *Basava-purāṇa,* according to him, is the Kannada version of Pālkurike Soma's Telugu work of the same name. It is a Vīraśaiva hagiology and not only deals with the life of Basava but also supplies information on Basava's co-workers and his predecessors. An abstract of the portion relating to the life of Basava is published by the Rev. G. Würth in the J.B.B.R.A.S. 1905-06. Bhīmakavi is the author of

(1) *Basava-purāṇa,*
(2) *Bhima-kavīśvara Ragaḷe,*
(3) *Bhṛṅgīdaṇḍaka,*

17. **NĪLAKAṆṬHA** (1400 A.D.): He is the author of a Sanskrit work named *Kriyāsāra.* From its introduction we learn that he was the son of Mallayadeva and Cennamāmbā. The book contains 32 Upadeśas (Chapters), of which the first five summarise the Brahma-mimāmsā, a commentary on the Brahma-sūtras by Śrīkaṇṭha or

Nīlakaṇṭha according to our author. Our Nīlakaṇṭha supposes Śrīkaṇṭha to be a Vīraśaiva, and believes that the latter's commentary is in accordance with the philosophical doctrines of Vīraśaivism. Accordingly, he makes the philosophy of Vīraśaivism a system of qualified monism (Viśiṣṭādvaita). Dr. Bhandarkar's conclusions regarding the philosophy of the sect are based on this book. Nirvāṇamantri (18th century) has written a commentary on it. In the preface the author says that Śiva (Nīlakaṇṭha) appeared to him in a dream and commanded him to write a Vārtika on the Brahma-mimāṁsā. It is interesting to note that Appaya Dīkṣita (17th century), who has written a commentary named *Śivārka-maṇi-dīpikā* on the same Bhāṣya, gives the same reason for writing his commentary. The above date for our Nīlakaṇṭha is tentatively assigned by R. Narasimhacarya. Our Nīlakaṇṭha is quoted by Gubbiya Mallaṇārya in the *Vīraśaivāmṛta-mahā-purāṇa* (1530 A.D.).

18. MAHĀLINGADEVA (1425 A.D.): It seems that at the beginning of the 15th century the Vīraśaiva movement again attained a prominence which in some respects was equal to that of the 12th century. The favour it gained from the princes of Vijayanagar raised the prestige of the sect and brought into prominence some

Vīraśaiva writers and workers. Of these the earliest known influential personality is our Mahālingadeva. According to him, he was the 20th descendant of Somaśambhudeśika, the grandfather of Śivalenka Mañcaṇṇa. His disciple was Kumāra Bankanātha, who initiated Jakkaṇārya, a high official (Daṇḍeśa) of the Vijayanagar King Prauḍha Devarāya (1419-1446 A.D.). He is also called "*Vārāṇasīndra*". He must have been a very influential teacher. He is the author of the *Ekottara-śata-sthala* and the Prabhudevara *Ṣaṭ - sthala - jnāna - caritra - Vacanada ṭīke.*

19. **LAKKAṆṆA DAṆḌEŚA** (1428 A.D.) : He was a minister and trusted friend of the Vijayanagar King Prauḍha Devarāya (1419-1446 A.D). Epigraphic records confirm the statement that he was a high official. He is also known as Lakkaṇāmātya and Lakkaṇṇa Oḍeya. According to inscriptions (Mulabagil, Nos. 2 and 29), he had a brother named Mādaṇṇa Daṇṇāyaka, and was a son of Heggaḍadeva and Ommāyammā of the Viṣṇu-vardhana-gotra. The Persian Ambassader, Abdul-Razzak, who visited Vijayanagara in the reign of Devarāya II, describes our Lakkaṇṇa Daṇḍeśa as a brave soldier and poet. He is the author of the *Śiva-tattva-cintāmaṇi.*

20. **JAKKAṆĀRYA** (1430 A.D.) : He is common-

ly known as Jakkaṇṇa, Jakkappa or Jakkaṇṇa Daṇḍeśa. Vīraśaiva writers give him the title of "Bhakti-bhaṇḍāri", store house of devotion. He is also said to have been a minister of Devarāya II (1419-1446) A.D.). He was apparently very influential and rendered great services to Vīraśaivism by patronising its writers. 101 Viraktas were his contemporaries, all of whom kept the Vīraśaiva movement active in the capital as well as in the empire of Viajayanagar. He is the author of the *Nūrondu Sthala* (101 sthalas).

21. **CĀMARASA** (1430 A.D.): Regarding him and his work, Śāntalinga-deśika (1672) writes: "In the reign of Prauḍharāya, Vaiṣṇava teachers, Mukunda Peddi and Vṛndācārya, preached Vaiṣṇavism and emphasised the glorification of the Bhārata and the 'Rāmāyaṇa. Jakkaṇārya, at the desire of his guru Kumāra Bankanātha, compiled the *Ekkottara-śata-sthala* and other works, which he and other Vīraśaiva leaders, including 101 Viraktas, took in procession. The Vaiṣṇava teachers complained to the King of this act of the Vīraśaivas. Then ensued a disputation between Jakkaṇṇa and the Vaiṣṇava teachers, in which the latter challenged the former to produce a book superior to the Bhārata and the Rāmāyaṇa in a month's time. Jakkaṇṇa accepted the challenge. On that night Cāmayya

saw a dream in which the god Vīrabhadra asked him to compose a poem in 25 gatis (chapters) comprising 1111 padas (verses). Accordingly, Cāmayya composed in 11 days the *Prabhu-linga-līle*, which was then read before the King and was approved''. Whatever may be the truth of this narration, the existing Kannada version of the book contains exactly the same number of verses (viz., 1111) and chapters (viz., 25). It further tells us the name of the author, which is not found in the book. The book narrates the life of Prabhudeva, alias Allamā-prabhu, and seems to have been based on the *Sūnya-sampādane*, the authorship of which is ascribed to Prabhudeva himself. It is one of the best books in Vīraśaiva literature. Mr. C. P. Brown says:

> "It is an allegorical poem of considerable beauty, and is particularly attractive from the pleasing manner in which it describes the female sex; neither as Goddesses (as they are described in the Brahmanical poems) nor as brutes, which is too often the style of the Brahmanical Purāṇas. It is not only amusing but is written with such delicacy that any Hindu female might read it with gratification''.

From other accounts, it appears that Cāmarasa was formerly a Śaiva Brahman and was related to Kumāra Vyāsa (1430), the author of the Kannada Bhārata. Siddha-nañjeśa (1650) mentions in his *Rāghavānka-carite* that Cāmarasa received the Vīraśaiva initiation (Vīraśaivopadeśa) from Uddāna Vireśa. The *Prabhu-Linga-līle* has been translated into Telugu, Tamil, Sanskrit and Marathi.

22. **MAGGEYA MĀYIDEVA** (1430 A.D.): His genealogy is:—

(1) Upamanyu Śivācārya, whose son was
(2) Bhīmanātha ,, ,, ,,
(3) Kaḷeśvara ,, ,, ,,
(4) Boppanātha ,, ,, ,,
(5) Nākirāja ,,disciple was
(6) Sangameśvara, whose son was
(7) Māyideva, (our author).

He seems to have been a resident of Magge on the bank of the river Malaprabha. Tradition makes him a contemporary of the Vijayanagara King Devarāya II (1419-1446 A.D.). He therefore seems to have been a contemporary of Jakkaṇṇa, Cāmarasa, etc. His works are brief and excellent for understanding the doctrines of Vīraśaivism. He was well versed in Sanskrit and Kannada, and well read in Upaniṣadic and Āgamic lore. His *Anubhava-sūtra*, said to be an abstract of the *Uttara Vātula*, is considered to be an Āgama itself. Dr. Bhandarkar is mainly dependent on this book in presenting the philosophical ideas of Vīraśaivism. Māyideva is also styled Prabhu and Vibhu, which may indicate his being an officer or chief. He is the author of

(1) *Anubhava-sūtra*,
(2) *Ekottara-śata-sthala-ṣaṭpadi*,
(3) *Ṣaṭ-sthala-gadya*,
(4) *Śataka-traya*,
(5) *Vacanas*,
(6) *Viśeṣārtha Prakāśikā*.

23. TONṬADA SIDDHALINGA (1470 A.D.): He is said to have lived for a long time in a garden on the bank of the river Nāgiṇi near Keggere in the Siva-yoga, hence the appellation Tonṭada. He was a disciple of Gosała Cennabasaveśvara of Haradana-haḷḷi. He is the most famous Vīraśaiva Saint and teacher, and is invoked by all Vīraśaiva writers after him. A temple built on his Samādhi still exists, and it contains an inscription dated 1500 A.D., which narrates his glorification as a Saint and mentions the names of his disciples. He has had a large following, and many works in Kanarese narrate his life. He is the author of the *Ṣaṭ-sthala-jnānāmṛta-sāra*.

24. NIJAGUṆA ŚIVAYOGI (1500 A.D.). Tradition says that he was a chief ruling a territory around the Śambhu-lingada-beṭṭa. In the latter part of his life he renounced the world and devoted himself to study and piety. His works

are very popular among Lingayats and the Kannada people generally. R. Narasimhācārya says that he is not identical with Nijaguṇa, the author of Vacanas and contemporary of Basava. In the *Viveka-cintāmaṇi*, the *Kalpataru*, a commentary on the *Brahma-sūtras* by Amalānanda (1250 A.D.), is mentioned; therefore he must have lived after that date. Ṣaḍakṣaradeva (1655 A.D.) mentions him, R. Narasimhacarya provisionally assigns 1500 A.D. as his date, which is rather arbitrary. His works are

(1) *Aravattu-mūvara tripadi*,
(2) *Kaivalya-Paddhati*,
(3) *Viveka-cintāmaṇi*,
(4) *Anubhava-sāra*,
(5) *Paramānubhava-bodhe*,
(6) *Paramārtha-gīte*,
(7) *Paramārtha-prakāśike*.

Of these No. 5 is a dialogue between Yājnavalkya, the celebrated teacher of Upaniṣadic fame and his wife Maitreyi. It seems to be a Kannada abstract of the *Bṛhadāraṇyakopaniṣat*. No. 3 is very important, for it is encyclopaedic, and contains very valuable information about the Śaivāgamas and their doctrines. It has been translated into Tamil.

25. **GUBBIYA MALLAṆĀRYA** (1513 A.D.): He was a grandson of Mallaṇṇa and disciple of

Siddha Malleśa and Śānta Nañjeśa. He was well versed in both Sanskrit and Kannada. He is known as Basava-purāṇada Mallaṇārya. He is the author of

(1) *Bhāva-cintā-ratna*,
(2) *Vīra-śaivāmṛta-mahā-purāṇa*,
(3) *Purātana Ragaḷe*.

He wrote No. 1 in A.D. 1513 and No. 2 in 1530 A.D.

26. **VIRŪPĀKṢA PAṆḌITA** (1584 A.D.): He was a descendant of Maḷeya Malleśa, and disciple of Siddha Vīreśa, the head of the Hiriya maṭha of Vijayanagara. He succeeded his guru on the pontifical seat. He was apparently a great poet and a teacher well versed in Śaiva lore in general and Vīraśaivism in particular. He is the author of the *Cennabasava-purāṇa*, a poem and a hagiology which is considered to be one of the great works of Kannada literature. It comprises the legendary stories of about 25 sports of Śiva, the lives of Cenna-basava and almost all the Vīraśaiva Saints, and the doctrines of Vīraśaivism. Cennabasava is made to narrate the stories to Siddharāma. Historically it is inaccurate; but it seems to be a faithful narration of the accounts current among Vīraśaivas in his day.

27. **ṢAḌAKṢARADEVA** (1655 A.D.): His genealogy is:—

(1) Revaṇa-siddha, whose son was
(2) Rudra-muni ,, descendant was
(3) Uddāna, ,, disciple ,,
(4) Annadānīśa, ,, ,, ,,
(5) Cika-vīra-deśika ,, ,, ,,
(6) Ṣaḍakṣari (the poet).

He was born at Danagūru in Malavalli Taluka. He is said to have been the spiritual teacher of the paternal family of the wife of Muddurāja, the ruler of the Hadināḍa country. At the invitation of the ruler he lived at Yaḷandūru, where his Samādhi still stands. He is one of the great Kannada poets. Though most of his works are poems, they contain the doctrines of Vīraśaivism. He had a great mastery over Sanskrit and Kannada, as is shown by his title "Ubhaya Kavitā Viśārada", well versed in the poetry of both languages. His works are:

(1) *Rājaśekhara-Vilāsa*, based on the *Bhāva-cintāratna* of Mallaṇṇa,
(2) *Vṛṣabhendra-Vijaya*, based on the *Basava-purāṇa* of Bhīma-kavi,
(3) *Śabara-Śankara-Vilāsa*, narrating the fight between Arjuna and Śiva,
(4) *Vīrabhadra daṇḍaka*,
(5) *Śivādhikya*,
(6) *Bhaktādhikya*,
(7) *Kavi-karṇa-rasāyana*.

The last three are in Sanskrit. He is also said to have written Stotras in Sanskrit.

Besides these writers there flourished a number of other Vīraśaiva teachers and writers (described in Appendix I), many of whom were patronised by the rulers of Keladi and Ikkeri. There were many members of the royal family who were poets and authors; of these, Basavaraja, the author of that encyclopaedic Sanskrit work *Keladi-nṛpa-vijaya*, is already well known. Ṣaḍakṣara-mantri, Nirvāṇa-mantri, Monappa and others have also written books.

CHAPTER III

THE AIDS TO FAITH: THE AṢṬĀVARAṆAS

(Vīraśaivism, unlike Śaiva Siddhānta, rebelled against the sacerdotal traditions of Vedic Hinduism—emancipation from Vedic ritualism was gradual, but was completed by Vīraśaivism about the 12th century—Vīraśaivism has its own rites, unrelated to those in the Vedas—the aṣṭāvaraṇa—the guru—the liṅga—the jangama—the above compared with Buddha, Dhamma, and Saṅgha of the Bauddhas—the Pādodaka—the prasāda—social and philosophical significance of these—the vibhūti—the rudrākṣa—the mantra—these āvaraṇas are the marks of the Vīraśaiva, not his sacraments).

From the vast material preserved in the ancient Sanskrit Literature, it appears that the sacerdotal form of religion made its appearance before philosophy in the Vaidika religion. The Brāhmaṇas, which follow the Samhitās, are distinct theological treatises, embodying the sacerdotal tradition foreshadowed in the hymns of the Vedas. The last portions of the Brāhmaṇas, known as the Āraṇyakas, 'Forest books', contain in their last Chapters the Upaniṣads, the famous philosophical treatises, probably unrivalled in the history of mankind of that period. The ceremonials which formed the earliest portion of the Brāhmaṇas are systematically codified in the Sūtras, which "aim at giving a plain and methodical account of the whole course of the rites or the practices with which they deal".[40] These Sūtras are again grouped into three divisions, namely, the Śrauta-Sūtras, which deal with the Śrauta-rites, fourteen in number; the Smārta-Sūtras, including the Gṛhya-Sūtras, which deal in detail with the household ceremonies or rites to be performed in daily life in the presence of the domestic fire, including the sacraments (Saṃskāras), forty in number; and the Dharma-Sūtras, the original source of the present Hindu law. The very careful attention bestowed on these rites, the minute description of them, the strict observance and hard rules for expiation in case of their violation and the voluminous literature written in exposition of them from the Vedic period to the days of Hemādri or Nīlakaṇṭha, obviously prove the great importance they occupy in Hinduism even at the present day.

But this very important factor in Hinduism is relegated to a secondary place in Śaivism in general and in Vīraśaivism in particular. In Vīraśaivism not only is it completely ignored,

SRI JAGADGURU VISHWARADHYA
JNANA SIMHASAN JNANAMANDAL
LIBRARY
Jangamwadi Math, Varanasi
ACC No. 892

but, strange to see, it is criticised with all force. In the Śaiva-Siddhānta many such important rites as would take place on the occasion of birth, marriage, death etc., do not differ materially from those mentioned in the Gṛyha-Sūtras, the process being generally the same. The Śaiva-Siddhānta, though it owes allegiance to the Śaivāgamas, in fact does not disclaim loyalty to ritualism based on those ritual works which form portions of and are included in the expansive Vedic literature, generally known as the Vedas. But Vīraśaivism boldly rebelled and completely achieved its independence by liberating itself from the thraldom of the laborious sacerdotal tradition.

The influence of these rites was already waning in the Śaivāgamas. It cannot be definitely said, at present, why and at what time in the religious history of India ritualism began to lose its hold. It is true that the rise of Buddhism dealt a very strong blow to the sacrificial phase of Hinduism; but if Dr. Macdonell is right in assigning 500—200 B.C. to the Sūtra period,[41] then it is not anterior to, but contemporary with, the Bauddha period. In the Sūtras, there appears to be no sign of a decline in the influence of ritualism.[42] What we are now concerned with is the waning influence of the ritualism, not outside the pale of Hinduism, but inside. Śaivism claims to be a member of Hinduism. Many passages of the Śaivāgamas clearly assert this claim.[43] There is another view which tries to trace Śaivism to an aboriginal cult. Much can be said on both sides; yet the final word must be reserved till more reliable materials are made available in course of time. The available Śaiva books unanimously claim the inclusion of Śaivism in Hinduism with the Vedas as the fountain-head. The Śaivas never seem to have separated themselves from Brahmanism in ancient days as the Bauddhas or Jainas did, though it is more probable that Śaivism was a revolt from within, while Buddhism and Jainism were revolts from the outside. The universally admitted authority of some of the sectarian Upaniṣads, like the Śvetāśvatara, is sufficient to indicate the place of Śaivism in Brahmanical Hinduism. The Śaivāgamas prepared the ground for secession from some of the authoritative rites of the Sūtras[44] by assigning to them less importance than is claimed for them, and also by emphasizing the worship of a deity in a temple, which is entirely absent in the Sūtras. Vīraśaivism went a step further in openly declaring the futility of these rites. It even discourages the worship of a deity in the temple, though such worship is emphasized by the

Śaivāgamas, which it accepts as its authority. At what period Vīraśaivism established its ground firmly cannot now be conclusively ascertained; but it certainly reached this conclusion before the advent of the 12th century i.e., before Basava and other Śiva-Śaraṇas undertook the work of reconstruction.

By this it must not be understood that the Vīraśaivas have no ceremonies. Their Church retains some ceremonies which are very simple and bear no resemblance to those of the Vedas. Vīraśaivism attaches great importance to the Aṣṭāvaraṇa, the eight coverings or emblems, which form one of the essential factors of their creed. These are:—

(1) **THE GURU**:—The spiritual guide who initiates the novice into the Vīraśaiva fold with due forms. The reverence to the Guru, in the Vīraśaiva, has no limit. He is superior to father and mother, since it is he who is the cause of the spiritual birth, which is far more important than the birth of a corporeal body. He is considered to be worthy of more reverence than is due to Śiva, the Supreme, because it is he who leads the soul to unity with Śiva. In short, his place in Vīraśaivism is unique. Some suggest that the veneration of the Guru in Vīraśaivism is traceable to Buddhism. But in Upaniṣadic stories there are many instances in which the

Guru, the expounder of the Brahma-Vidyā, the lore of Brahman, is looked upon with great awe and respect by his pupils, whether they may be kings, as in the case of Janaka, Jānantapi Pautrāyaṇa, or Brahmans, as in the case of Āruṇi, who approached King Caitra Gārgyāyaṇa for spiritual education, or Gārgya, a proud Brahman who approached King Ajāta Satru for the same purpose.[45] In the Brahmaṇas, too, the principal officiating priest is highly respected. Therefore there is no justification for deriving the reverence for the Guru from Buddhism. But in Vīraśaivism the Guru is looked upon as something more than a highly respected person. Vīraśaivism mentions three kinds, or more correctly, three functions of the Guru, namely, the initiator or Dīkṣā-Guru, the trainer or Śikṣā-Guru, and the Mokṣa-Guru, who secures the final goal. One or more persons can do these duties; but if they are different, all are equally honoured as if they are one. In the original stage of Vīraśaivism, it appears that only one person undertook all the three functions.

(2) **THE LINGA**:—The Linga is an emblem of the Supreme God. Nowhere in the sacred books of the Vīraśaivas or even in the tradition current among them is to be found the remotest suggestion that the Linga is Phallus or the

male generative organ. To them it is not an image of Śiva, but Śiva himself. He resides in the disciple in the form of Caitanya, and He is extracted in the form of Linga by the Guru through his spiritual power and given into the disciple's hands for worship. It is described as a great mass of light on the palm shining before the eye, mind and bhāva.[46] The Linga is believed to be equal to the Guru in respect of the reverence due to it, though it is offered by him, since it represents Śiva. It must on no account be separated from the body, since its separation is equivalent to a spiritual death. Śiva is not to be worshipped in any other form but that of the Linga, obtained from the Guru at the time of the initiaton, Dīkṣā. The worship offered to Śiva in any other form is condemned.[47]

(3) THE JANGAMA :—This is a Sanskrit word, meaning 'moving object' or that which is not fixed in one place, the opposite of Sthāvara, fixed. It is generally applied in Vīraśaivism to a person of a religious order, who is always travelling from place to place preaching religion and morality to the Vīraśaivas and to others who like to hear him. This is the original meaning of Jangama; but now many Jangamas have abandoned this vocation and have settled in towns and villages, usually superintending the religious functions of the community; in other

words, they have now become the priests of the community. What kind of a person can be called a Jangama is explained by a Śaraṇa, the author of *Sangana-basava's Vacana.*

"A man under Upādhis and attached to women can never be a Cara or Jangama. I never admit such a thing. To admit such a thing is a sin. Jangama is one who has negatived six things—attachment, Upādhis, Office, Dependence, Karaṇa, and Lampaṭa. He who is firm in the path of the Pramathas, who is a great Śaraṇa and who has wiped out the distinctions such as Guru, Siṣya, Bhakta, Jangama, Father, Son, I and You, is a Jaṅgama to whom I bow."[48]

The Vīrāgama describes a Jangama as one who is free from worldly attachments, free from burdens, free from restrictions, free from Upādhis, free from bodily cravings, and free from the influence of Malas.[49] No distinctions are made between the Guru, the Linga and the Jangama, all of whom are believed to be equal and to share the same reverence.

There seems to be a striking similarity between the Guru, Linga and Jangama of the Vīraśaivas and the Buddha, Dhamma and Sangha of the Bauddhas. The Guru of the Vīraśaivas coincides with the Buddha, who is practically a teacher. The Linga, the symbol of Śiva, probably agrees with the Dhamma, since the Linga is one of the central topics like the Dhamma of the Bauddhas.[50] The Jangama probably tallies with the Sangha, since Jangama does not mean an individual but a group or class of individuals whose vocation is to preach religion and morality like that of the Bhikkus, who form the Sangha. Moreover, the followers of each religion show the same reverence and devotion to these.

4. **THE PĀDODAKA:** This literally means the water from the feet of the Guru, hence 'holy water'. The Vīraśaivas have a perfect faith in the holiness of their Gurus and Jangamas, who are believed to lead a life of purity and chastity. It is believed that all objects touched by such holy men become holy. Theoretically, a member of the Vīraśaiva community is to make use of such objects as are made holy by the touch of the Guru, Linga and Jangama. The Pādodaka is one of them. There are passages in the Vīraśaiva books representing extreme views, namely that "no water which is not touched by the Guru or Jangama should be used" for the purpose of drinking or cooking; but according to a moderate view, the Pādodaka is holy water obtained from the Guru specially at the time of his Linga-pūjā for the purpose of sipping, which the Vīraśaivas believe, purifies the mind and body. There is a process of preparing

Pādodaka which is observed very minutely even today in the course of which the Guru utters some formulas (mantras). There is no uncleanliness or indecency at all, as is imagined by some non-Lingayats. It is simply based on a belief, and is an indication of extreme devotion (Bhakti) towards the Guru or Jangama. According to *Sangana-basava's Vacana*, there are ten modes of the Pādodaka, of which four are principal and the remaining are subsidiary.

5. **THE PRASĀDA**: This is a Sanskrit word meaning 'favour', and is used in the sense of an object indicating favour, i.e., an object given by the Guru to indicate his favour towards him to whom he gives it. It generally takes the form of some eatable thing such as fruits, food, etc. Here Prasāda means consecrated food: to describe it more clearly, it is food offered by the devotee to his Guru, who hands it back to him, thus making it holy. According to *Sangana-basava's Vacana*, there are eleven modes of Prasāda. The word Prasāda is not met with in the Vīraśaiva literature in the sense of Bhuktaśesa, the remainder of what is eaten, as is imagined by non-Lingayats.[51] but it may be interpreted as a 'food' to be partaken of by the Guru and his devotee in the same place. There is nothing indecent or unclean in this, even from a non-Lingayat point of view, just as there

is no indecency or uncleanliness in eating at the same table, as is done in England, and in many Christian families in India.

The Pādodaka and Prasāda are interpreted ideally in many passages of the Vacanaśāstra, which clearly point to the great reverence and importance attached to them. *Sangana-basava's Vacana* says:

"Sir, I call him alone the true Prasādī, one who attained Prasāda, who floats in the ocean of bliss of great satisfaction derived from offering ten modes of Pādodaka, uttering 21 mantras, to ten aspects of the Liṅga with free and open mind."[52]

The same book in another place says:

"Prasāda is not what is touched by the Guru, Liṅga, or Jangama separately. Guru-Liṅga-Jangama is he who has attained to the secret of the Anādi-Linga, the beginningless Liṅga, who turns his eight internal forms into eight forms of worship and who has conquered completely the influence of the Pāśas, such as Mala, Māya, etc. Whatever comes into contact with him or whatever he touches, becomes the Prasāda (Mahāprasāda)."[53]

It is more probable that the originators of Vīraśaivism had a social and philosophic purpose in introducing the Pādodaka and Prasāda into the cult. They wanted probably to achieve what they preached by bringing it into practice. Their aim in philosophy was to show the divinity in man, by reason of which man can be raised to the godhead. He can rise so high as to become one with the Supreme, the achievement of which stage they designate as Aikya-Sthala. By the Pādodaka form they probably sought to show the unity of God and man. The Pādodaka form, briefly described, is as follows :—

At the time of the Linga-pūjā, the Guru pours a small quantity of consecrated holy water, Pādodaka, which he himself has given, over his Linga and sips it; the devotee then pours a small quantity of the remaining holy water over his Linga and sips it. This indicates probably that there is no distinction between the Guru, the Linga and the devotee, all being one unity in the Aikya-Sthala.

Their social aim was to remove all kinds of distinctions such as caste, (Brahmana, Kṣatriya, etc.,) rank, (high-born, low-born, rich or poor etc.) and sex, (male or female), and to introduce equality and common brotherhood in religion as well as in society. To achieve this, probably, the Prasāda was introduced. The Prasāda is partaken of by the Guru and the devotee, whatever may be his rank or sect, or vocation in life, in the same place, which fact serves to remove the barriers of caste, rank, sex, etc. Only one who is well versed in the traditions of Hinduism can understand the importance of dining together in the same place and appreciate these key-notes, introduced into Vīraśaivism by its originators under the zeal of religion. What a storm of protest and persecution these bold reformers must have faced! It is no wonder that they were depicted by the contemporary Brahmans as heretics and so on.[54]

6. THE VIBHŪTI:—This is a Sanskrit word meaning 'great prosperity' but is used in the technical sense of 'holy ash'. It is believed to be sacred in all schools of Śaivism. Śiva is described in the purāṇas as very fond of besmearing his body with ashes. But in Vīraśaivism, the Vibhūti does not mean ordinary ash, but holy ash prepared by a virtuous, religious and learned man by a special process. There are elaborate rules to be strictly observed in its preparation, which state how and from what kind of cow the dung is to be collected, dried and burnt with utterance of the Mantras, and mixed with other holy vegetable ingredients, etc. All these processes are even today strictly observed. Some staunch Vīraśaivas do not use matches for producing fire in the process of preparing the Vibhūti. They obtain fire either by rubbing wood or metal and stone, or by means of lenses.

7. THE RUDRĀKṢA:—These are a kind of seeds sacred to Śiva. The Śaivas of all schools believe that these originated from the eyes of Rudra; hence they are called Rudrākṣa: These being the common property of all schools of Śaivism, all Śaivas wear them in the form of garlands round their neck, wrist, head etc. They also serve the purpose of beads in counting during prayers:

8. THE MANTRA:—This is a sacred formula and consists of five syllables, Namas-Śivāya, altogether forming a sentence, meaning "Obeisance to Śiva". This is called the Pañcākṣara-mahāmantra, the great mantra of five letters. The addition of "OM" makes it the six-lettered mantra, Ṣaḍakṣara-mantra. It is to the Śaivas what the Gāyatri or Sāvitri is to the Brahmans. The Śaivas glorify it as the King of mantras, Mantrarāṭ, and to them it is far weightier than the 70 million other mantras put together. It is the only mantra to the Śaivas, though some schools, such as the Śaiva Siddhānta, accept the Gāyatri as a subordinate mantra. The Vīraśaivas do not accept any other mantras except this.

These eight are known as Āvaraṇas, coverings, clothings, emblems, or marks, which distinguish a Vīraśaiva from other sects. Certainly these are not sacraments, as is mentioned in the Encyclopaedia of Religion and Ethics.[55] Surely Mr. Enthoven is misinformed about these in believing and describing them to be sacraments.

CHAPTER IV

VĪRAŚAIVA RITES

(Vīraśaiva rites do not require the services of a Brahmin priest—the jaṅgama officiates during the Vīraśaiva ceremonies—dīkṣā or initiation—important in all schools of Śaivism and essential for attaining the final goal—in Vīraśaivism dīkṣā is simultaneous with liṅgadhāraṇa—dīkṣā takes place immediately after birth—absence of fire in Vīraśaiva rites, the liṅga taking the place of fire—the kalaśa, an important factor in the marriage and dīkṣā ceremonies—description of kalaśa-sthāpanā—the initiation ceremony — initiation of children — marriage—description of the ceremony—varapūjā, or the honouring of the bridegroom—absence of child-marriage among the Vīraśaivas—re-marriage of widows allowed among the Vīraśaivas—the new householder's duties—ahimsā, an article of the Vīraśaiva's ethical creed—sāmānya, viśeṣa and nirābhāra refer to different modes of living, and not to caste distinctions among the Vīraśaivas—the five ācāras which the householder should follow—the burial of the dead—the funeral rites—description of vibhūtiviḷe—the singing of puṣpāñjali—the funeral procession—no impurity or śrāddha associated with death among the Vīraśaivas—lingaikya, technical word for death—vibhūtivīḷe compared with Samllekhanavrata of the Jainas—abolition of sex and caste restrictions and the five pollutions in Vīraśaivism—Vīraśaivas do not wear the yajnopavīta and are not required to grow a tuft—Vīraśaivism compared with the Pāśupata school).

In Vīraśaivism there is no elaborate description of sacraments, which fact justifies the conclusion that the Vīraśaivas do not pay much importance to all the sacraments of the Gṛhyasūtra. Some rites similar to those of Nāmakaraṇa, Caula, etc., are current among the people even to-day. But one important thing deserving notice is that in none of these are the services of a Brahmin priest required. Only a Jangama is invited and fed, and he performs the function as simply as possible in a few minutes. The important rites that require a clear description, though in a concise form as far as possible, are Dīkṣā, the initiation, Vivāha, the Marriage, and Antyeṣṭi, the funeral ceremony.

1. *Dīkṣā or Initiation.*

Dīkṣā, initiation, is a very important ceremony in all schools of Śaivism. It is essential for attaining the final goal. The Śaiva Siddhānta emphasises this very much, and Vīraśaivism goes a step further in making it compulsory for each member. In Vīraśaivism, the Dīkṣā is simultaneous with the Lingadhāraṇa, the rite for wearing the Linga. It is Dīkṣā that opens the door of Vīraśaivism, being a ceremony used also to admit into the fold a non-Vīraśaiva. It is as essential as the Dīkṣā or initiation of the Yajamāna and his wife before the beginning of a sacrifice which is very minutely described in the Brāhmaṇas, though in Vīraśaivism it is neither so elaborate nor so intricate. It is a simple rite combined with ethical preachings and with the mysticism of the Yoga, which contains features of modern hypnotism, mesmerism and probably some more "ism's" yet unknown, if there are any and if they are true. The Dīkṣā of the Vīraśaivas will be described below as briefly as possible. In Vīraśaivism, the Dīkṣā is to be performed, probably only once in the life of a follower, and at the very beginning of his career. Therefore it is enjoined that it should take place immediately after the birth of an individual. The instance of Basava, mentioned in the Basava-purāṇa, and some other instances in Vīraśaiva religious literature, mostly as old as 13th or 14th century A.D., and the tradition still preserved among Vīraśaivas, confirm this view. But probably on account of the influence of other surrounding systems and probably also through the confusion of some Vīraśaiva writers between the Vīraśaivas and the Ārādhyas, who are closely akin to one another there are at least two Dīkṣās to be performed for a member, one at the time of his birth and the other when he reaches his eighth year, probably in imitation of the Upanayana of the Brahmans. Besides these there appear to be other forms of Dīkṣās, to be performed when one feels disgusted with the worldly life and so on. But none of these dīkṣās, except the first, viz., that performed at the time of birth, seems to have any support from the Vacana Śāstra, the oldest existing books on Vīraśaivism.

The most important feature in the ceremonies of Vīraśaivism is the absence of fire. The fire plays an important and essential part in the rites of the 'twice born'. It appears that the place of the fire is taken by the Linga in the ceremonies of the Vīraśaivas. Probably this is the key to the interpretation of the Linga as Agni, with which the Linga is identified; and to the Agni-hymns of the Ṛgveda the origin of the Linga is traced by some Vīraśaiva Sanskrit writers.[56] The Vīraśaivas in the case of Ḍīkṣā and Vivāha substitute for the fire a jar (Kalaśa) and a member of the Vīraśaiva faith, who is a Jangama, and who officiates at the function. The kalaśa forms an important factor in the ceremonies of marriage and initiation; therefore the kalaśa-sthāpanā takes place first. A raised seat, either in the house or in the specially erected temporary hall, is arranged or erected and is cleaned by means of water mixed with substances considered holy by all Hindus, such as cow-dung and vegetable ingredients. This may be compared to a Brahmanic Vedi or altar prepared for the sacrificial fire. On this seat the Svastika and other sacred designs are drawn on rice. Four round pots made of metals or earth are placed, one at each cardinal point, with one more pot in the middle. These are known as Pañca-Kalaśas, representing the five Ārādhyas, the traditional founders of Vīraśaivism, who are believed to have sprung from the five mouths of Sadāśiva, the first manifested aspect of the Supreme. The middlemost pot represents Viśveśvarārādhya and Īsāna-mukha of Sadāśiva; that placed to the East of the middle, Revaṇārādhya and Tatpuruṣamukha; that to the South, Maruḷārādhya and Aghora-mukha; that to the west, Paṇḍitārādhya and Vāmadeva-mukha; and that to the North, Ekorāmārādhya and the Sadyojāta-mukha. These pots are filled with water mixed with sandalpaste, sprouts, and barks of five kinds of trees, with five kinds of jewels and five kinds of earth. Gold can be used in the absence of jewels. There is a minute description of these pots. Five Mantras common in the Śaivāgamas, which are mentioned in the Pauṣkara as five Śaktis, are to be uttered, each mantra being pronounced while filling each pot with water mixed with the other ingredients mentioned above respectively. Then five men belonging to the Gotra of each Ārādhya are to be selected,[57] each one sitting near the pot, representing the Ārādhya to whose Gotra he belongs, takes charge of that pot. Then a white home-made cotton thread is woven in the form of a design connecting the five pots, the seat of the Guru who officiates at the ceremony and the seat of the person to be initiated. This is known as the Kalaśa-sthāpanā. The main object of this appears to be that the religious ceremonies should be performed in the presence of the founders, whose blessing the person concerned needs, and who bear witness to the fact, or in the presence of Sadāśiva, the first form of the Supreme, just as the fire is supposed to do in the case of the rites of the Brahmans.

The Kalaśa-sthāpanā appears to be an ancient custom among the Śaivas, as we find numerous passages referring to the establishment and worship of a Kalaśa in the existing portions of the *Kāmika* and other *Āgamas*.

Then the person to be initiated, who has washed himself very clean and dressed in the necessary clean white garments, is asked to sit on the seat. In the case of an adult, he or she has to undergo some preliminary process, such as a short examination to test the sincerity and genuine desire to enter into the fold of the Vīraśaiva, and a preliminary fast, etc. But in the case of a child nothing is required except a bath. Then the Guru observes him very minutely and slowly introduces him to the topic. In the course of this, the Guru says to him, "Child, in future, behave not in a way which is not good", and obtains a solemn promise from him. This is called Ājnā-dīkṣā. Then again the Guru says, "My son, henceforward, be true to your ancient and glorious tradition by leading a pure and virtuous life", and obtains a solemn promise. This is known as Upamā-dīkṣā. There are 21 processes of this kind according to *Sangana-basava's Vacana*, and seven according to some others.[58] Then the Guru gives him the Pañcagavya to sip, or preparation of five products of the cow, namely, milk, curds, ghee, etc. Then the Guru looks very intently into the eyes of the pupil and resorts to Yoga, in the course of which he places his hand on the head of the pupil. Through this process, it is believed, the Guru extracts

Caitanya existing in the body of the pupil and places it in the Linga, which is all the while on the lap of the Guru, being already consecrated by him. In this process of extracting the internal Caitanya, the Guru fixes two internal Lingas, namely Prāṇalinga and Bhāvalinga, in the two internal bodies of the pupil. Then the pupil is supplied with the eight emblems of Vīraśaivism, the Aṣṭāvaraṇa mentioned above. There is the Guru, who also represents the Jangama; the Linga is given; the Pādodaka and Prasāda are supplied; the vibhūti is applied to the forehead and the body of the pupil; the Rudrākṣas are worn; the mantra is communicated to the ear. Thus supplied with all, and made pure in mind and body by the Guru, the pupil is now a perfect Vīraśaiva. Henceforward he is supposed to adhere scrupulously to his promise given to his Guru at the time of initiation to lead a virtuous and pious life; therefore he is expected not to suffer a re-birth, but to attain Mukti in this very life. The Guru at the time of handing over the Linga to his pupil says these words "My child; believe, this is your Prāṇaliṅga; my son, think this to be the Supreme beyond all Tattvas; my son, this is the Real Entity, not seen by Aja and Hari; wear this on your body carefully without parting from it even for a moment and attend to it steadfastly. Worship this thrice regularly every day. Do not eat anything without offering it to this Liṅga, your life's essence in reality. Believe this firmly, confidently and sincerely. This Liṅga brings all objects of Bhoga and Mokṣa to your hand. May happiness unalloyed be yours eternally. This is true; this is true''.[59]

In the case of a newly born child, the child is bathed and covered with white, clean, freshly washed clothes, and placed on the seat before the Guru. Then follows the process mentioned above. The Guru ties the Linga to such objects as are always connected with the child and do not inconvenience the child in the least. He obtains a solemn promise from the parents or those who take spiritual and physical responsibility for the child to take care of the Linga and the child, till the child is old enough to take care of itself. This is a concise account of the Vīraśaiva-Dīkṣā, an important rite which is considered to be a means of spiritual birth, and which is described here as faithfully as possible on the basis of the Vīraśaiva texts.

2. *Marriage.*

The marriage ceremony in Vīraśaivism is also simple and remarkable on account of the absence of some features considered to be most important and essential in the Vaidika form of marriage. The selection of a bride and the settlement of a marriage are common to most of the sects in India, and have no special religious features. The marriage is performed mostly in the house of either of the parties. There are also instances of a marriage being performed in Maṭhas, but they are rare.

For the purpose of marriage a temporary hall is specially erected in front of the house, with a raised seat big enough to accommodate comfortably the officiating Jangama, the kalaśas, and the bridal couple. The seat is cleansed and besmeared with cow-dung, clay etc., and is then allowed to dry up. Then designs in white powder are drawn on the seat. Rice is also strewn on the seat. In the middle, Kalaśas are placed, in the same order as in the Dīkṣā, the only difference being that the pots are placed at the corners instead of directly facing the cardinal points. After the Kalaśa-sthāpanā is over, the process being the same as in the Dīkṣā, the Kalaśas are covered with pieces of white cloth. Five married young ladies decorate the seat, on which the bridal couple are to sit, with designs in rice. Meanwhile in another place some other preliminaries, such as bathing and decorating of the bride and bridegroom are completed. The chaplet is tied to the head of the bride, and a crownlike object, called Bāsinga, is attached to the forehead of the bridegroom. Then the couple are brought in procession to the hall on horseback or in a carriage to the accompaniment of music. In the hall is arranged a separate temporary seat, on which the bridegroom is seated. Then takes place what is called Varapūjā, honouring the bridegroom, the essential feature underlying which is that the parents of the bride request him to accept their daughter as his partner in life, to which he consents. They present him with clothes and utensils. The friends of both the families offer their marriage presents at this time. Then the bridegroom is led to the raised platform where he is placed on the seat, that had been decorated as aforesaid by five married young ladies, with his bride on his right. The officiating Jangama uncovers the kalaśas and gives the string that connects the pots, the Guru's seat, and that of the bridal couple into the hands of the bride to be held together. The hands of the bride together with the string are then placed in the hands of the bridegroom. The priest utters sacred Mantras, the purport of which is:

"This couple is being married in the presence of Śiva and his followers who bear witness. Let them be devoted to each other till the end. Let the couple be bound together firmly to one another faithfully. May Śiva bestow upon them his blessing and grant them happiness, abundance etc."

The presence of the parents of both is essential. Then the bride is made to wear the Mangala-Sūtra, the marriage token, on the neck and silver rings on the toes, which are considered by Hindus of all sects, including Jainas, to be essential and auspicious. It is the bridegroom who ties the Mangala-Sūtra around the neck of the bride, uttering a Mantra which means; "This is very lucky; this is prosperity; this is my token; by offering this I offer my life to you". Then the couple change seats, the bride occupying the left and the bridegroom the right. The priest invokes the divine blessing. All people gathered throw rice on the couple and bless them. Then follows the mutual entertainment in the form of marriage feasts.

Another important rite in connection with the marriage ceremony is worth noting here. It is the handing over of the bride to the parents of the bridegroom. The parents of the bride with their party come to the bridegroom's residence and tell his parents how fond they are of their daughter, how affectionately they love her, how tenderly they have brought her up, how she had always been the joy of their house, and so on; therefore they expect the same treatment for her in her new family. Then the parents of the bridegroom solemnly assure them that they will treat her with the same or even greater affection, and so on. Then the parents and the party of the bride depart to their homes, leaving the bride in her new home. The bride and the bridegroom are not to remain in the house where the marriage had taken place one or more nights; accordingly, they spend those nights in the distant house of a relative. Perhaps, it was originally something like a honeymoon. These customs, which are mechanically observed now, clearly point to the absence of child marriage among the Vīraśaivas.

Another very remarkable fact in the marriage ceremony of the Vīraśaivas is the entire absence of important items such as the Saptapadi, the stepping on the stone, the presence of fire, and offerings to the fire, to mention only a few, which are enjoined in the Sūtras, and which are very scrupulously observed to this day by all Brahmans, and even by the followers of the Śaiva Siddhānta.

Vīraśaivism allows re-marriage of widows, the ceremonial form of which is very simple. The bride is dressed in new garments, and is decorated with ornaments. Then both the bride and the bridegroom are led to the hall where the family Guru, a Jangama, the friends of both parties, and the principal local persons of the community, are sitting. The couple bow down to the Guru, who blesses them and declares that the couple are married. Betel-leaves and betel-nuts are given to all gathered there as an indication of their approval and of their bearing witness to the marriage. It is believed that the status of such a woman in religious functions is inferior to that of a woman married according to the first form, but socially and in every-day life she ranks as equal in regard to respectability with any member of the community.

The life of a new householder, according to the Vaidika rites, is saddled with "the regular daily offerings of the five great sacrifices or Mahāyajnas", viz., Brahmayajna, Devayajna, Pitṛyajna, Brūtayajna and Manuṣyayajna, and the periodical sacrifices on the fullmoon and new moon days.[60] According to Vīraśaivism, the life of a new householder is entirely free from any of these encumbrances; but he is to observe his daily Lingapūjā, and to be hospitable to Jangamas and to the needy. There are some very good ethical codes by observing which the new householder, not only increases his own happiness and health, but becomes serviceable to the creatures of God. The principle of non-injury, Ahimsā, is observed by the Vīraśaivas as strictly as by the Jainas or the Bauddhas. Like them, the Vīraśaivas are strict vegetarians in the Indian or Jaina sense, and drink no kind of strong drink. Mr. C. P. Brown is wrongly informed about the Sāmānya Vīraśaivas, whom he describes as non-vegetarians drinking intoxicating liquors.[61]

The distinction among the Vīraśaivas, viz., Sāmānya, Viśeṣa, and Nirābhāra, mentioned by Mr. C. P. Brown, is not found in the Vacana-Śāstras. In fact, this distinction is against the spirit of the Vacana-Śāstras, which in unmistakable terms declare the equality and unity of mankind, and protest against the caste-distinctions of Brahmanism. It is not possible that a cult which opens its arms to embrace even one whom Brahmanism despised as Cāṇḍāla, or untouchable, should make distinctions among its followers. But these names mentioned by Mr. C. P. Brown are met with in Sanskrit books composed lately; but there the meaning of these words is different from what Mr. Brown was made to understand. In the Vīraśaiva community there are, even now, some Jangamas who remain unmarried throughout life, and are not attached to any town or Maṭha. They are to live chaste and pure lives; no further restrictions are placed on their lives or movements; they are called Viraktas, unattached, or Nirābhāris, without burdens of any kind. Some other Jangamas, while remaining unmarried and leading a life of chastity and purity like the Viraktas, are heads of Maṭhas and are entrusted with the duty of conducting the religious ceremonies of the Vīraśaivas of the town; these are called Paṭṭadadevaru, or Viśeṣas. All Vīraśaiva householders are called Sāmānyas or Commoners. In other words, a householder is known as a Sāmānya; a monk who officiates for a householder is a Viśeṣa or special person; and a monk who has nothing to do with householders or with anything worldly is a Virakta or Nirābhārin. Socially they claim honour from a householder, but religiously and philosophically the goal of all is the same, and can be reached by all irrespective of their orders. These, therefore, are religious orders or modes of living, and not divisions, distinctions, castes etc. Another important fact deserving notice is that in Vīraśaivism a householder attains to the same goal as a monk without abandoning his order, while in Buddhism or Jainism the final goal is not allowed to a householder unless he abandons his order and becomes a Bhikku or Śramaṇa.

The Vīraśaiva householder, besides the observance of these, has to follow strictly five Ācāras, viz., 1. *Lingācāra*, his conduct or behaviour towards the Linga, about which he must be very careful; 2. *Sadācāra*, his praiseworthy or good character; 3. *Bhaktācāra*, his behaviour or conduct towards Śiva's devotees or towards other members of the Vīraśaiva faith; 4. *Śivācāra,* his conduct towards Śiva; and 5. *Gaṇācāra,* his conduct towards Śiva's band of spirits. In spite of sectarian colouring, some similarity in their object may be traced between these five Ācāras and Pañcamahāyajnas of the Vaidika householder. The spirit of both appears to be the same, namely to be useful to God and men. These five Ācāras are as important as the Aṣṭāvaraṇas. The description of a Vīraśaiva as a Śaiva who is united always to the Aṣṭāvaraṇas and observes the five Ācāras, seems to be much nearer the mark.

3. *The Funeral.*

The Vīraśaivas bury their dead, which is again another departure from Vaidika rules. They have completely disregarded the Vaidika rules in this case as well. Their reason for burying their dead is as follows:—Together with life depart four elements of the five which constitute a living body, and mix with those of the Cosmos. The remaining element should therefore be united with that of the Cosmos. There is no impurity at all in the case of death. There should not be any mourning, since the dead man is one with Śiva. It is an occasion for rejoicing and not for mourning. The Viraśaiva teachers, as is already shown, are not merely theoretical men preaching some impossibilities which cannot be reached in practice, but are also practical men who have brought into practice whatever rules they preached, however difficult it might be, which even today, in spite of the influence of other schools, are retained. The attitude of Vīraśaivas evidenced in their burial ceremony is an instance of this.

On the eve of the death of a member of the community, his Guru or a Jangama is invited and is worshipped. The sick man is bathed and covered with clean clothes. The Guru offers his Prasāda to him. All the members and guests dine together. Then what is known technically as Vibhūti-vīḷe is performed. A short description of it is as follows:—

The Guru sits at the head of the sick man, so that he could hold his Guru's feet and touch them with his head. In the ears of the sick man the sacred Pañcākṣarī-mantra is continually whispered; sacred syllables such as Om, Śi, Vā, etc., are written on his limbs with Vibhūti, and eleven Rudrākṣas are placed on eleven parts of his body; alms and gifts are freely distributed; all members of the family mix with the guests in singing the glories of Śiva and His followers; no sign of mourning or weeping is visible. This is called Vibhūti-vīḷe.

After death has taken place, the corpse is dressed well with beautiful clothes and ornaments like one who is going to attend a festivity and it is kept in a sitting posture. Then they sing a hymn known as Puṣpāñjali, offering a handful of flowers, which is a very remarkable funeral hymn quite unlike that of the Ṛgveda. It is in Kannada Vārdhika-Ṣaṭpadi-metre. When and by whom it was composed is not known. At the conclusion of each verse, which ends with "I offer these flowers", the crowd throw flowers and Bilva-leaves over the corpse. This hymn contains some points which are worth noting here. It contains the cardinal points of Vīraśaiva philosophy, that the soul comes from Śiva and returns to Him after death. In a concise way it describes the career of the soul in this world.[62]

While this funeral hymn is sung and flowers and Bilva-leaves are thrown on the corpse, they prepare a kind of sedan-chair, then and there, which they beautifully decorate with fine silken clothes and coloured papers. They place the corpse in it in a sitting posture, and four men carry it on their shoulders. All the members of the Community gather round it. In a grand procession, with an accompaniment of music, fire-works and singing, it is led to the burial ground, where a grave is dug in accordance with strict rules. It is in the form of a cave with steps leading to a small room inside, the floor and walls of which are covered with sacred syllables and Bilva-leaves. Another passage may be quoted here which points to the spirit in which the Vīraśaivas regard death.[63] When the procession is at a distance of about sixteen feet from the grave-yard, one or more Jangamas approach the procession from the side of the grave-yard. An elderly person in the crowd comes forward and asks them who they are and from what world they come. The Jangamas say, "We come from Śiva-loka".

The Person asks: "Why, pray, have you come?"

The Jaṅgamas reply: "Sir, we heard of the absorption into the Liṅga of this Śaraṇa; so we came this way".

The person: "Very well; since you came by this way, take him with you to the Śiva-world".

Jaṅgamas: "Right! Sir, we are very glad but—"

The Person: "Why that "but" Sirs?"

Jaṅgamas: "Sir, you see! but we can take him, if you, all Śaraṇas here, allow us".

The Person: "Certainly! we do allow you".

Jaṅgamas: "Thank you, we are very glad, come with us".

The whole crowd raises a cry of 'Hurrah (Ughe), the expression of joy, and all enter the grave-yard.

They place the sedan-chair near the grave and take the corpse out and sing the funeral hymn again, throwing flowers and Bilva-leaves. They very carefully place the corpse in the niche in that cave-like grave, in a sitting posture, the posture being Padmāsana, and place his Linga in his palm, the position of daily worship during life being preserved. They fill the grave with clay. On the grave his Guru stands; water is poured over his feet and a cocoanut is broken, the kernel of which is distributed among the crowd. Alms and gifts are distributed freely. All depart to their homes. There is no impurity, no Śrāddha, no other rites mentioned in the Gṛhya Sūtras.

The technical word for grave in Vīraśaivism is Samādhi, a Yogic word indicating absence of external consciousness on account of absorption in mental vision, but used in the sense of a place where a man, who achieves such absorption, sits; therefore the Vīraśaivas, who do not believe in the death of a member, but think him to be absorbed in mental vision, give the name Samādhi to the place where such a one is deposited.

The technical word for death in Vīraśaivism is Lingaikya, absorption in the Linga. Basava and his colleagues are described as being absorbed in their Lingas. Even today the Vīraśaivas do not use the word 'death', but the technical word.

Some, being ignorant of the technical meaning of the word, interpret it to mean that Basava and other Śaraṇas were swallowed up by the deity together with their corporeal bodies, which is really a mistaken view.

The ceremony of performing Vibūti-Vīḷe, described above, over a dying man was most probably in origin akin to that of the Samllekhana-vrata of the Jainas, the spirit of which is visible in the stage, Vānaprasthāśrama, in the life of an ancient Vaidika Hindu. It is true that now the Vibhūti-vīḷe is performed over a man who is almost dead and whose life would probably be extended only a few minutes or seconds rather than hours. But the passages clearly mention that it is to be performed over a man who is disgusted with life and has taken leave of all his family, after adjusting all his secular affairs. After the performance of the ceremony, he is not to take water or food but to enter Samādhi. All his connections with this world are cut off. The same description is met with in Jainism, regarding Samllekhana.

This brief summary of the ceremonies current among the Vīraśaivas clearly shows their attitude towards the established traditions of the Vedas, from which they have almost completely departed, paying no heed even to the most ancient forms, that admittedly go back to the Indo-European period, such as the investiture with the cord (Upanayana), offerings in the nuptial fire by the bride and bridegroom, the soma sacrifices, etc. It is true that Vīraśaivism has preserved the spirit, though not the form of these ancient rites. The most important departures from established traditions are :—

1. The abolition of sex and caste distinctions. The female sex and the members of the lowest strata of Society are given full and equal status with the members of the higher classes, socially and religiously. In Vaidika Hinduism, Śudras and females are unfit to perform the rites. Even among the twice-born (Dvijas), there is inequality based on gradation. One born as a Vaiśya should remain throughout his life as a Vaiśya. In the case of females, the first samskāra begins with the marriage-ceremony; but the unlucky Śūdra has no right whatsoever. He is always kept in his own circle with a strong hand. An attempt on his part to rise above it, even by means of highly praised practices, such as penance etc., is not tolerated by the Brahmans, and meets with severe punishment, as is clear in the case of Śambhūka, killed by the most virtuous Rāma.[64] Everything depends on the right of being born in a particular community, in which he is strictly enclosed. Death alone can

liberate him from that enclosure. We see the tendency to remove this barrier in the Upaniṣads and Buddhism; yet it seems that no material progress was achieved in this laudable attempt during those days.

2. The abolition of the five pollutions (Pañca-Sūtakas) such as the impurity at the time of birth, death, monthly courses of women, etc., which are even to-day observed by Brahmans and others inferior to Brahmans in the social and religious order, but entirely dependent on them for their religious functions. The Vīraśaivas firmly believe in the purity of mankind, which will never be polluted as long as the Linga is worn on the body. The Linga is believed to be a fire which burns all impurities. The validity of this argument is admitted by the most orthodox Śaiva-Brahmans, who are opposed to wearing the Linga on the body, but worship devoutly a linga either established in a Temple or made for the occasion. Since Vīraśaivas wear the Linga at all times on their bodies, they believe that they are immune from pollution.

3. The Vīraśaivas do not wear the thread (Yajnopavīta), which is essential for a member of the Brahmanical orders. It also appears that a Śikhā or tuft of hair on the head, which is essential for a member of the Brahmanical

orders and which according to the Sūtras has to be worn in different modes by members of different Gotras, is not essential for a Vīraśaiva. The Vīraśaiva monk shaves his head and face clean, and wears a long robe dyed in yellow or red (Skt. Kāṣāya), like a Buddhist monk. The mode of life in the case of both appears to be the same, with the distinction that the Vīraśaiva wears a Linga on his body with other factors of Aṣṭāvaraṇa. Some passages in the Mahābhārata quoted by Dr. Hopkins, such as: "Those who cast off the Vedas and wander about as beggars shaved and wearing the yellow robe"; "(Those who) have no fear of return to this world and no dread of another", [65] which he thinks refer to Buddhist monks, in all probability refer also to monks of a Śaiva order, probably the Pāśupata, or some such sect, who seem to have some relationship with the present Vīraśaivas.

These features, to name only a few, which are not prominent, if not absent entirely, in the Śaiva Siddhānta and the Trika, and which are intolerable in a Vaidika school, clearly mark the position of Vīraśaivism as against Vaidika Hinduism. In the history of ancient religions we see that, though difference of opinion on some vital points has resulted in rupture and complete severance from the mother religion, some important and ancient forms of ceremonies are preserved intact, as in the case of Jainism. The Jainas do not pay any allegiance to Vaidika Hinduism, but preserve the use of fire in initiation, marriage and some other religious ceremonies, still continue to wear the thread (Yajnopavīta), and observe the pollutions (Sūtakas) such as Rajas-sūtaka, etc. Although preserving these forms Jainism severed all its connections with Hinduism and formed a separate religion of its own. Vīraśaivism, though going a step further, remained within Hinduisim. All these features of Vīraśaivism tempt us to compare it with a Śaiva school in the Mahābhārata, called the Pāśupata, which is expressly accused of subverting caste:

> "I, Rudra, formerly invested for the first time the mysterious Pāśupata religion, beneficent to all, facing in all directions, one that takes years or only ten days to learn, one which, though blamed by the unintelligent (because it is) here and there opposed to the rules of the Śāstra and those of the order, is nevertheless appreciated by those of perfected wisdom, gatāntas, and is really superior to the orders".[66]

The doctrines of Vīraśaivism are simple enough for an intelligent man to grasp in a day.

CHAPTER V

THE PHILOSOPHICAL BACKGROUND

(Vīraśaivism compared with Śaiva Siddhānta and Trika—Vīraśaivism lays emphasis on both knowledge and works for achieving salvation—it attaches slight importance to the tattvas—Vīraśaivism lays more stress on the ethical and spiritual, rather than the philosophical, aspects of religion—the final union, mukti, between the soul and God to be attained in 6 stages—bayalu nirbayalu contrasted with Nirvāṇa—the 63 Tamil saints of Śaiva Siddhānta accepted as Purātanas by Vīraśaivism—Vīraśaiva philosophy monistic—Nīlakanṭha's attempt to give a Viśiṣṭādvaita bias to Vīraśaivism—Vīraśaiva philosophy variously called as bhedābheda and viśeṣādvaita).

The philosophy of the Vīraśaivas has some characteristics which differentiate it from both the Śaiva Siddhānta and the Trika. It believes like the Trika in the identity of the soul and the Supreme Being, who is the only entity and reality, and who, assuming existence first, becomes the material as well as the efficient cause of all the after creation,[67] while in the Śaiva-Siddhānta the Supreme God is only the efficient cause.[68] Like the Advaita-Vedānta, it traces the origin of the world to Avidyā, or

Māyā; Māyā, which is also known as Śakti of Śiva, is the origin of matter, as in the Śaiva-Siddhānta, and is also an illusion, as in the Advaita-Vedānta. Vīraśaivism in this respect agrees apparently with the Trika, where Māyā, the power, Śakti, of Śiva, is an illusion but real as it comes from the Real, the Supreme God; but it appears to hold that Māyā is real in the beginning of the soul's spiritual journey and unreal in the end.

The individual soul, as in the Trika and Advaita-Vedānta, is the Supreme Śiva under the influence of Avidyā or Upādhis, the removal of which can be achieved, not only by Jnāna, knowledge of the Supreme Self, as in the Advaita-Vedānta, but also by Kriyā, strict observance of prescribed forms.[69] Vīraśaivism compares him who observes these prescribed forms, Kriyā, to a blind man, and him who has the knowledge of the self alone and no Kriyā to a lame man; therefore it emphatically insists on the necessity of both Jnāna and Kriyā to achieve the end.[70]

A remarkable feature of Vīraśaivism is the slight importance that it attaches to the 36 or 96 Tattvas, the fundamental factors in building up the universe, which are very elaborately and minutely dealt with in the Trika and Śaiva Siddhānta. They are casually alluded to in

Vīraśaivism, and sometimes an attempt is made by later teachers to explain them. It seems more probable that Vīraśaivism did not pay much attention to the metaphysical process of the other Śaiva Schools; on the other hand, it apparently has an ancient metaphysical system which is entirely different from that of the Śaiva Siddhānta, the Trika, and the Sānkhya, known or unknown.

Vīraśaivism lays more stress on the spiritual and ethical than on the philosophical aspect of religion. It believes that the proper observance of prescribed duties purifies the soul and elevates it step by step, during the course of which the soul, gaining knowledge, is automatically freed from Māyā or Avidyā, on the complete removal of which it becomes united to Śiva. This union consists in becoming entirely one without distinctness or separate existence. It is not "an inseparable union" like that of the Śaiva Siddhānta. This union is called Mukti and to attain it there are six steps (sthalas-stages) or rungs of a ladder, which form the centre of Vīraśaiva philosophy, and are entirely original to it. It has many technical terms, such as Anga, Linga, etc., which are not met with in any other branches of Śaivism in the same sense. The Vīraśaiva teachers describe the condition of this "union" with the Supreme as "Bayalu, Nirbayalu" meaning "that where there is nothing, void, or that where existence itself is not existing"[71] A description which corresponds to that of the Bauddha Nirvāṇa; yet the Vīraśaiva is a staunch theist, and firmly believes in the existence of the power above all.

In spite of many divergencies in philosophy and ritualism between Vīraśaivism and the Śaiva Siddhānta, there appears to be something common to both. We have no authentic books on Vīraśaivism written before the 12th century, which would have helped us to ascertain its exact relation to other Śaiva Schools before that date; but after that century, when the revival took place, the sixty-three Canonical Śaiva Saints, whom the Śaiva Siddhānta considers to be its apostles, were raised to the position of Purātanas, the ancient ones, the pillars of Vīraśaivism as well. There is ample reference to these sixty-three Śaiva Saints in the Vacanas of Basava and his colleagues (1160 A.D.). Their conception of God in the lower stages exactly coincides with that of Śaiva Siddhānta. Many passages from the Vacana-Śāstra contain not only the ideas found in the *Tiruvacakam* of Manikkavācagar and other Śaiva Saints, but are also couched in similar words, so as to suggest borrowing. As these two schools exist side by side in Southern India even to-day, the influence of one over the other and mutual free borrowing of ideas is not an impossibility.

The tendency of Vīraśaivism as indicated in the Vacana-Śāstras, a vast literature in Kannada, composed in 12th century A.D., is undoubtedly monistic (Advaita), generally agreeing with the teachings of Śankarācārya. It must be remembered that it does not imitate slavishly the Advaita-Vedānta, but that it has a system of its own on the same lines, taking care to avoid 'aridity' for devout souls and softening down considerably the theory of nonentity, which is applicable only in the last stage. But we find later on a tendency on the part of some teachers to interpret the philosophy of Vīraśaivism in the light of Viśiṣṭādvaita. Nīlakaṇṭha, the author of the *Kriyāsāra* (before 1400 A.D.), following in the foot-steps of Śrīkaṇṭha, the author of the *Brahma-mīmāmsā*, has tried to give it the colour of Viśiṣṭādvaita and names the Vīraśaiva philosophy Śakti-Viśiṣṭādvaita, qualified monism characterised by Śakti. Rāmānuja was bold enough to diminish in his philosophy, if not to banish entirely, Śakti, the important factor of early Vaiṣṇavism. Śrīkaṇṭha retained in his system Śakti, the important factor of early Śaivism also, on account of which his philosophy is styled the Śakti-Viśiṣṭādvaita. Nīlakaṇṭha, undoubtedly a Vīraśaiva, believes

Śrīkaṇṭha to be also a Vīraśaiva—a view which lacks corroboration, and he attempts to show that the philosophy of Śrīkaṇṭha is that of Vīraśaivism.

Though the ultimate goal of the Vīraśaiva philosophy is "merging of the soul in the Supreme", it begins with a belief in the distinctness of the soul from God. To efface this distinctness, the soul has to climb six steps, as already mentioned. Before reaching the first step, called Bhakta-sthala, the stage of a devotee or layman, God is viewed as a personal Supreme Being, in the midst of a Saṃsāra in the shape of wife, children, attendants, a place to live in, from which He enforces his will, etc. The conception of the personality of God vanishes when the individual soul mounts the first step; but the belief in the distinctions between the soul and the deity is still kept up. At this stage an attempt is first made by the individual soul to realise the Supreme Reality. The realisation begun in this step continues in succeeding stages, increasing step by step, and reaches its climax in the fifth step. Side by side with realisation of the deity, the distinctness, apparent in the first step, goes on decreasing as the individual soul rises higher and higher, and completely vanishes in the fifth step, which is called Śaraṇa-sthala the stage where the individual soul is completely surrendered to God. Again, side by side with the decrease of the soul's distinctness, the confirmation of its oneness with God gains ground slowly, and reaches its climax in the fifth step. In the sixth step, called Aikya-sthala, there is complete union and identification of the individual soul with Śiva. Then the individual soul is merged in the Supreme, as the ether in a jar is merged in the supreme universal ether. In the beginning there is distinctness, and in the end there is unity. It is probably on the basis of this that the Vīraśaiva philosophy is styled Bhedābheda or Dvaitādvaita by Śrīpati Paṇḍita, the author of a commentary on the Bādarāyaṇa-Sūtras named Śrīkara or Srīnkar, but Hayavadana Rao understands Śrīpati as propounding views similar to those of the Bhedābheda school of Nimbārka.

But Śrīpati's views appear to agree with the interpretation mentioned above because he calls, again, the Vīraśaiva philosophy *Viśeṣādvaila*, monism with its own speciality. We have seen the speciality of the Vīraśaiva philosophy already, namely a speciality in the belief of the unity of the soul with God after full realisation and achievement, or in the Aikya-Sthala only and not before, which is not the case in the Advaita-Vedānta.

CHAPTER VI

THE CONCEPTION OF GOD

(Vīraśaivas firmly believe in God, Śiva, the One without a second—Vīraśaivism protests against polytheism—Śiva presented in Vacanasāhitya in more attractive colours than in the ancient purāṇas—Śiva is visualized as a personal god so that the unknown may be approached through the known—the conception of God the same in Vīraśaivism and Śaiva Siddhānta—Vīraśaivas, unlike the Śaiva Siddhāntins, insist on understanding as well as achievement—in the later stages the Vīraśaivas realize the unfathomable nature of the Infinite—no incarnations of Śiva in Śaiva mythology—Śiva, all-pervading and all-transcending—like Śaiva Siddhānta, Vīraśaivism believes that all things are not God though God pervades them all—in the final stage the Vīraśaiva goes further and views all objects also as God—the final stage is to be apprehended, not comprehended and described—the bayalu of aikyasthala similar to Śankara's nirguṇabrahman — Śankara's vyavahāra differentiated from Vīraśaiva bhakti-sthala).

The idea of God in Vīraśaivism is subject to stages, Sthalas, in the spiritual development of the soul. It has been already mentioned that in the first stage, Bhakta-sthala, there is a clear duality or distinction between the soul and God, and in the last stage, Aikyasthala, there is unity. The individual soul starts on its spiritual journey with a firm belief that it is a devotee, Bhakta, or servant to Guru, Linga and Jangama; therefore the conception of God in this stage is very similar to that of the Śaiva Siddhānta, where souls long to remain as Śiva's servants even in Mukti.[72] How this duality is developed into unity is briefly sketched in the following pages.

The first striking point in the first stage is the belief in the existence of God who is One only, without a second.

The Vīraśaiva is a staunch believer in the existence of the Supreme Power above all, which is identified with Śiva. Akka Mahādevi, the most respected woman saint of the 12th century A.D. says:

"Who supplied sour water to oranges, lemons, mango, and Mādala? Who supplied sweet water to sugar-cane, plantain, Halasu, and cocoanut? Who supplied nourishing water to the rice crop? Who supplied scented water to Maruga, Jasmine, Paccha? The water is one, the earth is one, the sky is one. One water in union with other objects, produces different qualities; similarly my God Cennamallikārjunayya, though united to infinite worlds, has his own nature."[73]

Vīraśaivism very strongly protests against polytheism. It rejects the divinity of Brahmā, Visṇu, and Rudra, like the Śaiva Siddhānta, in which these are classed under souls, and it proclaims that there is only one God, the Supreme Being, who is identified with Śiva, the Benign One. Basava says: "Do not boast. There are no two or three Gods. Note, there is only one God. To speak of two Gods is false. Kūḍalasangamadeva is the only God. The Vedas say, 'There are no two Gods' ".[74] Śiva, the ancient God, is one of the mighty triad of the Purāṇas. In the Vacana-Śāstra, as in the poems of Māṇikka-Vācagar and other Śaiva Saints, there are many allusions to the mighty deeds of this mighty God, narrated in the Purāṇas. Vīraśaivism, like the Śaiva Siddhānta, presents Śiva in a more graceful and attractive form. The simple Śiva of the Purāṇas, who, by conferring boons indiscriminately on anyone that succeeds in pleasing him by severe penance, brings untold dangers and calamities on gods, the denizens of heaven, to remove which Viṣṇu had to assume one or the other form, is not the Śiva of the Vīraśaiva, or of the Śaiva-Siddhānta. Moreover some of the deeds of Śiva, such as haunting the burning ground, eating out of the human skull, etc., which are so magnified in the Purāṇas as to appear disgusting, are not seen in these Śaiva systems. Some among such deeds of Śiva are interpreted in quite a different way so as to make Śiva appear more attractive to the devout. The following is one among many such examples:

"Some say Śiva dines out of a fresh human skull. I do not think it is false, since he dines through the mouth of his devotee. Some say he is decked with bones. I am sure it is true, since he is the God, who has his body in the body of his devotee. Some say he is dressed in skin. It is not false, since he ever resides in the heart of his devotee; therefore Oh, Mahāliṅga Kalleśvara, You act through your devotees."[75]

Śiva is described sometimes as a very beautiful and attractive young man, and sometimes as a benevolent and indulgent father whose kindness knows no bounds. The fact that each Śiva Śaraṇa conceived the personality of God so as to suit his likings and imagination, without the least opposition from others, and with full liberty for his conscience, points to the unimportance attached to any particular fixed form of the Deity; but generally Śiva-Śaraṇas conceived the form of Śiva as it was represented in the Purāṇas. Only where they felt it impossible to agree, they interpreted it in a refined way, and even modified it so that it may appear more agreeable and attractive. The underlying principle in Vīraśaivism in conceiving the Supreme Being in a personal form seems to be to approach the unknown through the known. But it must be remembered that even in the Bhakta Sthala the Śiva Śaraṇa is to imagine his Linga, and his Linga alone, as Śiva, the Supreme, of any form he likes. He must not worship any of Śiva's forms or images established in temples. In the conception of God the Vīraśaiva is not a whit below the standard of the Śaiva Siddhānta. They both resemble one another in their description of God, since Vīraśaivism claims the same 63 Śaiva Saints as its sponsors. Naturally the religious and devotional conception of God in both schools is the same. It is already pointed out that the spirit of the early Tamil Śaiva Saints permeates the vast Kannada Literature called the Vacana-Śāstra. Therefore there seems to be no necessity for dealing in detail with the conception of the Deity according to the Vīraśaiva. However, a few important points, with similarities, will be glanced over.

As has been mentioned already, when the individual soul reaches the Bhakta-Sthala, the first stage, which is the starting point of Vīraśaiva Philosophy, the belief in the personality of the Supreme Being slowly becomes subject to investigation of the real nature of the Reality, which investigation continues until the soul reaches the well advanced stage in the 5th Sthala. During the course of this investigation, the soul reaches conclusions which are very similar to those mentioned in the Saiva Siddhānta under the Philosophical interpretations of the Supreme Śiva. Another peculiarity of Vīraśaivism is that it insists, not only on reaching conclusions, but on achieving what is disclosed in the investigation. From the first to the last stage, the revelation of truth, and its achievement, go hand in hand at every step in the investigation. In other words, Vīraśaivism clearly distinguishes understanding from achieving, and insists on both, while in the Saiva Siddhānta and other schools knowing includes also achievement.

In the course of the soul's search after truth, it sees that the description of God in the mythologies is not true. Cauḍayya, a ferryman (Ambiga) by profession, declares:

"No garland of human skulls is worn by God, nor has he trident and drum, nor does he besmear his body with sacred ashes; in fact not even the slightest tinge of Samsāra can be traced to him. He, being such a One, by what name, can he be addressed? He has no name whatsoever."[76]

God has neither form, nor no-form, but has both form and no-form; he has in reality formless form which is indescribable, invisible, unimaginable etc. It is spoken of as the glorious essence of lustre in all lustres. He is not of this world, nor of the other world. In his investigations the Vīraśaiva Saint slowly enters into the mystery of the Universe. He attributes that mystery to the Supreme God, thus expressing the belief in the existence of the Supreme Being who placed the earth on the ocean without its being melted and who fixed the sky above without support. Here Vīraśaivism exactly coincides with the Śaiva Siddhānta. The Vīraśaiva Śaraṇas admit the impossibility of tracing the beginning of the Supreme Deity;

> "Before Brahmābrahma appeared, before Visṇumāyā and Jagamāyā existed, before the creation of the universe occurred, before Kāliṅga-Kālakaṇṭha were created, before Umā's marriage was celebrated, before twelve Ādityas were made visible, before Nandinātha and Daṇḍanātha came on the scene, before poison was turned into nectar, before Liṅgasthala, Jangamasthala, Prasādisthala were formed, who knows You, Oh, Viśveśvara dear to Ụrilingapeddi."[77]

In many passages of the same nature they have made clear not only the beginningless nature of the Supreme but also the incapacity of human beings to gauge the depth of the Infinite. This sentiment is embodied in :

"You do not possess what they call origin and cognisable sign. You sprung up by yourself. You became so ! you became so ! So you came. Your greatness is known to you and you alone ! Oh ! Kapilasiddha-Mallināthayya, my own Guru." [78]

Possibly, the sentiment of this passage can be compared with the description of the Absolute in Buddhism, which is described by Aśvaghoṣa as "Suchness" (Tathātā). [79]

Śiva, being eternal, is beyond the state where creation, subsistence, and dissolution prevail; therefore the incarnation of Śiva as a human being is absent in the Śaiva mythology. Basava puts a straight-forward question : "Tell me, can there be parents to our Kūḍalasangamadeva, who is outside the range of birth, living and death ?" [80]

Śiva is Caitanya Svarūpa, and as Caitanya resides in all things, including individual beings. The Śiva Śaraṇa feels inexpressible wonder at the way in which God mixes himself with his creation without being known :

"You placed fire in the tree without burning it;
You placed ghee in the foamy milk without smell,
You placed Ātman in the body without being seen;
Oh, Rāmanāthā, I wonder at the way You mix Yourself !" [81]

Śiva is all-pervading and also all-transcending. He is in the Universe, pervades the Universe completely without leaving any space, is of the form of the Universe, and is beyond the Universe. Allamā Prabhu exclaims:

"Deva! You are in fields, in valleys, in caves and in mountains; wherever we cast our eyes, there You are. Impossible to conceive; impossible to see. Here, there, everywhere, You are, Oh, Guheśvarā!"[82]

Though God pervades all things and is seen in all things, all things are not God: "Though all spring from Śiva, can they be Śiva? The farmer sows seeds; can the crop be a farmer? The potter makes pots; can the pot be a pot-maker?"[83] This is quite in agreement with the Śaiva Siddhānta, where Śiva pervades everything like flavour the fruit, scent the flower, heat the water in the jar, but he is entirely a different entity above all, untouched and unaffected by the effects in the Universe. The same idea is put in clear terms in "Śiva is in the Universe like the Sun's reflection in water. What if He is connected with Lokādiloka? Is He subject to merit, demerit, etc.? No, never. To wit, changes, i.e., effects, affect water and not the Sun. Effects of the world affect the world and not Śiva; but infinite universes are hidden in His womb. If He is outside these, where is the room for them? Therefore our Viśveśvara, dear to Uriliṅgapeddi, can be connected and can remain disconnected with the Universe, and can also be master of the Universe."[84]

The Śaiva Siddhānta differs from Upaniṣadic pantheism, which views all objects as Brahman, the Supreme, since it believes firmly in the different existence of different eternal entities; all things, in the Śaiva Siddhānta, are not God, though God pervades them all. So far Vīraśaivism is in complete agreement with the Śaiva Siddhānta; but it must not be forgotten that this is not the final stage of Vīraśaivism. It is truth, no doubt, but only a relative truth. To reach the final truth the soul must rise higher still. The higher it rises, the brighter becomes the truth. Then it not only realises its identity with God, but it also sees all objects around as God. This idea is confirmed by passages such as:

"All groves You are; all trees in all groves You are; all animals that play in trees You are; Oh, Cenna-Mallikārjuna, all You are; disclose yourself to me!"[85] "Wherever I cast my glances, there You are, my God; the form of all space You are, my God; universal eye You are, my God; universal mouth You are, my God. . . . Oh, my God, Kūḍala-Saṅgamā!"[86]

The Śiva Śaraṇa, while he is rising higher and higher in the advanced stage, sings of the Supreme as a great inexplicable light: "With a view to see You, I intently gazed on You. I felt I was facing the brilliance of multi-millions of suns suddenly arisen. I, a poor creature, lost myself in amazement when I saw streaks of lightning only. Imagine what would have been my condition at the look of your brilliance, Guheśvara! When You become Jyotirlinga, there is nothing to compare with, and nobody is able to face it."[87] "They say He is knowledge (Arivu), but it is impossible to know Him. Hearken, He is Himself the mass (Ghana) of masses. I am stranded without coming to the determination of Cennamallikārjuna."[88] These and innumerable other passages clearly indicate the far advanced stage of Śiva Śaraṇas in spiritual mysticism. Still, according to Vīraśaivism, this is not the final conclusion in the realisation of the Supreme. Something nearing the final stage is expressed in:

"There is nothing to say what; there is nothing to speak, so that It (The Supreme) may be heard; is it possible to feel cognition in the blissful union with the reality? It (The Supreme) is not in Itself. The void (Bayalu), about which there is nothing to say what, does not search anything, nor is it to be found after a search. It is not in the front; Itself it is not; Siddhalinga, dear to Cikkayya is not; It is not!"[89] In this passage there appears to be a reflection of the description of the Upanişadic Absolute Brahman as "Neti, Neti".

The Vīraśaiva Saints seem to understand the last stage as beyond the power of any human beings to express and indicate, and only to be felt and experienced:

> "Sire can there possibly be a land-mark, if void (Bayalu) is joined to void? Sire, can it be possibly distinguished, if milk is mixed with milk? Sire, can it be possibly shown again, the cognition of him who is united to You, the Reality? Oh Akhaṇḍeśvarā !".[90]

At this stage the Vīraśaiva Saint addresses the Supreme God, not with any name, as he realises that no name is appropriate to the Supreme, but only as Bayalu (Void, or space, where there is nothing):

> "It is Bayalu that has neither beginning nor no-beginning, that is neither Śūnya nor Niśśūnya, that is neither Nirāla (without support) nor Surāla (with support), and that has neither parts (Sāvayava) nor no-parts (Niravayava). I do not know where I am with my consciousness lost in that Bayalu, mere Bayalu, very thick Bayalu, which is Bayalu in the Bayalu, named Akhaṇḍeśvarā". [91]

From these and many similar passages describing the final stage in the conception of the Supreme Deity, it appears that the views of Vīraśaivism coincide almost exactly with those of Sankarācārya regarding his Nirguṇa Brahman, for which doctrines he has been accused of being a disguised Buddhist (Pracchanna-Bauddha). The use of the word Bayalu in describing God and the last stage, Aikyasthala, takes us back to the doctrines of void (Śūnya-vāda) of the Buddhist Nāgārjuna.[92] The void of the Vīraśaivas is most probably not the same as the void of Buddhism. It is something which cannot be named, gauged, seen, etc., and corresponds to the Upaniṣadic Absolute, which is described as "Not that, not that, Neti, Neti." Though the Vīraśaiva mentions six stages to reach the final conception of the Deity, there are only two clear-cut distinctions in the conception, one viewing the Deity as distinct from the soul, and the other viewing him as the Absolute one and identical with the Soul. These two very well agree with Sankarācārya's distinctions of reality as Vyavahāra (lower stage) and Paramārtha (higher stage).[93] The Vyavahāra is false, since it is an illusion like a dream. The only truth is Paramārtha. Vīraśaivism does not speak like this. It says that the Bhakta-sthala, corresponding to Vyavahāra, is as true as the Aikyasthala, corresponding to Paramārtha, since the last stage can be achieved only by starting from the first stage. The Bhaktasthala cannot be an illusion like a dream, since it leads to the final truth. Śiva of the Vīraśaivas, in the last stage, appears to resemble more the Upaniṣadic Absolute Brahman. Yet it is not improbable that Vīraśaivism may have been influenced greatly by the Advaita Vedānta and the Vijnānavāda.

CHAPTER VII

THE LINGA

(Various views on the Liṅga—as the phallus, as a miniature stūpa, and as a column of fire—views of Nañjaṇācārya, Śivayogi Śivācārya, and others—to the Vīraśaivas, the Liṅga is Paraśiva and Parāśakti combined, and not an image—the Liṅga is identical with the Supreme—as the visible symbol of Reality, the Liṅga is a means to God-realization—it removes from the wearer the inclination towards evil—two bodies within the body, and each of these provided with a liṅga for its purification—the six stages, ṣaṭsthala, have also corresponding liṅgas—the idea of linga among the Vīraśaivas is enveloped in mysticism.)

One of the most important features of Vīraśaivism is the introduction of the Linga, the emblem of Śiva, to be worn always on the body of every member of the faith. There are various views held by scholars regarding the interpretation of the Linga, of which the following are important :—

1. The Linga is interpreted as a phallus or a male generative organ.[94] This interpretation has found much favour with the majority of Oriental scholars, though the reasons on which they base this

interpretation are not quite satisfactory. However some scholars are raising their voices against this interpretation.

2. Some scholars advance the view that the Linga is a miniature stūpa adopted by the Śaivas in imitation of the Bauddha Stūpa consisting of the relic of the Buddha.[95] From the discoveries made by the Indian Archaeological department it is clear that from B.C. 200 onwards the veneration of the Bauddha and Jaina Stūpas was very common and popular. Later on the Śaivas, many of whom were converts from Buddhism and Jainism, might have imported it into Śaivism. The shape of the Linga which closely resembles that of the Stūpa is a point in favour of this argument. But the archaeologists tell us that they have discovered Lingas which go back in antiquity to 2nd century B.C.[96] If they are right, we are to reject this interpretation, for it shows that the Linga worship was in existence in the 2nd century B.C. side by side with the veneration of Stūpas.
3. There is another view which interprets the Linga as the "mass of light" or "column of blazing fire". The Paurāṇika "Jyotirlinga" to find out the

extremities of which Brahmā and Viṣṇu attempted in vain is said to be connected with the "Skambha" of the Atharvaveda.

These are the three important theories advanced for the interpretation of the Linga. Now let us see by investigating the religious literature of Vīraśaivism which of these theories it favours. In the great mass of the vast literature, mostly genuine, in the Kannada language known as the Vacana Śāstra, it can be definitely said that there is not the least trace which supports the theory identifying the Linga with the Phallus; therefore the first theory based on this identification lacks support from Vīraśaivism. Regarding the second, though it is difficult to deny the Bauddha influence on Vīraśaivism, the antiquity of the Linga worship appears to go farther back than the period in which the Bauddhas began to honour Stūpas; therefore we can pass it by. Now, let us see whether there is any support for the last theory.

Niṣṭhūra Nañjaṇācārya interprets the Linga as Śiva, the Supreme, and identifies it with the Para-Brahman of the Upaniṣads.[97] He sees the reference to the Linga in many Upaniṣadic passages which are interpreted by others such as Śankara, Rāmānuja, etc., as referring to Para-Brahman, the Absolute. According to him, the Linga is the Brahman from which all beings are born, by which those that are born live, and in which they enter after death; therefore it is the cause of absorption and production. He, therefore, derives the word Linga from two roots, *Gam* to go (out), to issue out, from which the idea of production is developed and *Li* to absorb, from which the idea of absorption is developed; this interpretation is probably suggested by transposing the letters in the word Linga.[98] Śivayogi Śivācārya also holds the same views regarding the derivation as well as the interpretation.[99] It seems, no doubt, that it is a fanciful derivation, but all the same, it indicates clearly what they meant by the Linga. Again, Nañjaṇācārya derives the Linga from the root *Gam* alone, meaning to go (deep), to penetrate in, to understand, as is in the case of Adhigama;[100] hence the Linga means the object sought by Yogi. He comes to the same conclusion, namely, that it is the Paramātman which is the object sought by Yogis. He further condemns the views of others who identify the Linga with the Avyakta or Prakṛti, and tries to prove his view, namely, that the Linga in reality is Śiva.[101]

To a Vīraśaiva Saint, the Linga is the real body of Paraśiva and Parāśakti combined, which is not to be interpreted as a material body, having any form, but as the mass of the highest lustre, the joy of excessive bliss, the highest knowledge, the birthplace of the world, and the unbroken aggregate (Akhaṇḍa) of the Vedas.[102] It is not an image. It is the real entity and ever existing joy which is eternally perfect (*Saccidānanda-nitya-paripūrṇa*). It is the Caitanya which fills completely all the Tattvas, the boat to cross over the ocean of Samsāra, and the lamp that emits light in the heart of Śaraṇas.[103] The Vīraśaiva Saints declare it to be smaller than the smallest and bigger than the biggest; it is beyond comparison; speech cannot describe it; mind cannot guess it; it stands higher by ten Angulas above the head of the multitudes of Śrutis, meaning that the Vedas are unable to describe it adequately; it pervades the Bhāva, faith (Bhāva-Bharita), and can be felt through Jnāna alone, achieved by following the precepts of the Guru, through the Linga. The whole Universe is housed in it; it has swallowed up the multi-millions of Brahmāṇḍas, all of which originated from Māyā, like a seed of a banyan that has swallowed up the multi-millions of Vaṭa-trees. In short, the Linga is not a particular form framed out of clay, wood, stone, and metals.

"The real form of the object to be realised, shining at the tip of the top of the experiencing mind, is

the Linga; if thoroughly investigated, the real Guru, Svatantra-Siddhaliṅga, is himself the Linga''.[104]
''The *Paranāda-Para-Brahma*, the Supreme, who is of the form of Jnāna, existing above the gross (Sthūla) and the subtle (Sūkṣma) is the Liṅga. It is the unbroken mass of knowledge (Arivu Akhaṇḍarūpu).''[105]

From this description of the Linga, it is quite clear that the Vīraśaiva Saint does not distinguish the Linga from the Supreme, and that he feels the Linga to be quite identical with the Supreme.

We have seen that Vīraśaivism seeks to realise the Supreme step by step. The Supreme Śiva, according to it, is beyond the power of expression; hence it calls him, in the final stage, the bayalu (void), to reach which a start is to be made with something. This sentiment is admirably expressed by Moḷige Mārayya, a contemporary and colleague of Basava:

''In the light of the lamp, the defect of the lamp is seen; by looking at a mirror, the defect in the eye is found; therefore one should realise himself through himself. How can he, who has not realised himself, know You? To know oneself, He (Siva in the form of a Guru) placed the symbol in the hand; to add, He made Citta to think; He fixed finally the Citta in the symbol (Iṣṭa). What more is wanted? Camphor in the fire! the fire in the blaze!! Is there any limit! The body joined to the Liṅga has no concern with the world. He is a Saraṇa who becomes himself the spotless Mallikārjuna-liṅga."[106] "One should realise the Paratattva by remaining himself in five Tattvas. The cow is milked properly when the calf is in front of it, but not when the calf is in its womb. Similarly to realise the Reality existing in beings, an external symbol of that Reality is essential. Though one is very brave, can he win the battle without weapons? To realise Sadāśiva-mūrti-liṅga, there must be a symbol in front."[107]

A kite (Paṭa) floating in the sky must have a string;[108] one can see by means of the eyes; but though the eyes are open one cannot see in the darkness. One requires the help of a lamp; similarly the visible symbol serves the purpose of a lamp at darkness for realisation.[109]

The Śaraṇas insist that mere knowledge of the Reality alone is not sufficient, but that it is essential to feel and experience it. This can be achieved, according to them, step by step through the visible symbol of the Reality; therefore, the very learned Urilingapeddi insists on offering our worship through the symbol of Him, and warns us not to jump at once to the Formless.[110] In order to meet this need, which the apostles of Vīraśaivism felt to be essential, they introduced a particular symbol of the

Reality. The image of Śiva, however gracefully conceived, did not appeal to them as they condemn idol worship outright ;[111] therefore they probably favoured the Linga, the ancient symbol of Śiva.

This visible symbol they interpret as the Supreme Śiva, the Para-Brahman, the lustre of all lustres, the joy of the eternal bliss, knowledge, etc. They believe it to be the great light of the innermost heart which is brought out and shaped into form by the Guru. The Linga is also described as a column of blazing fire in many passages. In the Vacanaśāstra, in which the Linga is described as a mass of blazing light (Akhaṇḍa Tejas), the para-Brahman, that from which the Universe has come out and in which it is absorbed, etc. It seems probable that the authors had in their minds the interpretation put on the Skambha of the Atharvaveda. In some passages a description of the Linga as "round (Golaka) in shape", [112] is also met with.

The Linga, as a means to reach realisation, is essential; therefore, it is insisted upon that every member of the Vīraśaiva faith must be always in possession of it; hence the rule that every one must wear the Linga on the body. The Vīraśaiva Saint believes that the Linga removes the inclination towards evil inherent in man, (Prakṛti-svabhāva). The learned Urilingapeddi proclaims that he is freed from birth, life and death through the contact of the Linga.[113]

In the *Taittiriyopaniṣad*, "we are told that various (five) bodies are put up within this physical body—as if the physical body were like a Pandora's box—" which bodies, Professor R.D. Ranade understands, "are nothing more than mere allegorical representations of certain psychological conceptions".[114] A similar idea, namely, a belief in the bodies within the physical body, is met with in Vīraśaivism. Though many passages in the Vacanaśāstra lend their support to Prof. R.D. Ranade in his interpretation of these as "allegorical representations of certain psychological conceptions", the very idea of fixing a linga to each of these bodies to purify them suggests something more than their being mere psychological conceptions. The description of the Puryaṣṭakatanu of the Śaiva Siddhānta clearly indicates that it is a material body formed of subtle matter, and that it is liable to remain for a long time even after death. Surely therefore it is not a psychological conception. In Vīraśaivism, too, the use of the word "subtle (Sūkṣma)" to denote the second body in the physical body suggests, in all probability, the presence of substance at bottom. Vīraśaivism, however, believes in two bodies within the physical body. The three bodies, according to it, are the Kāraṇa-tanu, Causal body; the Sūkṣmatanu, subtle body corresponding to the Pūryaṣṭaka of the Śaiva Siddhānta or the Linga-Śarīra of the Sānkhyas; and the Sthūlatanu, gross or material body. Each of these requires guidance and enlightenment in their own way to attain purity; therefore every one of them is provided with a Linga. The Linga, which is only one, becomes three, namely Iṣṭalinga connected with gross body, Prāṇalinga connected with the subtle, and Bhāvalinga connected with the causal body. Basava embodies all this in:

"Sir, You turned the great light of Cit (Parama-Cidbeḷagu) hidden in my heart into a greater light (Mahā-Beḷagu) by the touch of Your hand on my head. Sir, that great light collected in my head, You transferred to my Bhāva. Sir, that greater light accumulated in my mind, You carried to my eyes. Sir, that greater light stored in my eyes, You placed on the palm of my hand. Sir, that great ever blazing light in the palm of my hand is the Iṣṭalinga. So You produced determination in my ears in the shape of Nāda. Sir, You remaining Yourself in my ears, waxed in greatness. Sir, my worshipful Kūḍala saṅgamadeva! Your existence in me is of this nature."[115]

As already stated, there are six steps, according to Vīraśaivism, to reach the Reality; each one of these steps has a corresponding Linga; therefore the one Linga becomes threefold; which being doubled, becomes sixfold in accordance with six Sthalas. Vīraśaivism believes that the search for truth through the Linga and its sub-lingas, technically called the *Lingānusandhāna*, which is the main and essential purpose of Vīraśaiva worship, leads to the *Lingaikyatva*, the act of absorption in the Linga i.e., becoming one with the Linga without the least distinction. This is the Mukti, the final goal which is attainable in this present life. One Vīraśaiva Saint, in a mood of ecstasy, says:

"The Guru established the Liṅga on the body and the Mantra in the mind and bestowed graciously his blessings. The Mantra sprouted on the tongue, and spreading all over the body made the body Mantra-Śarīra by removing the Bhūtatattva. The Liṅga sprouted in the eyes, spread all over the mind, and turned the mind itself into the Liṅga by removing egoism (Ahankāra) of the mind. When the body became Mantra-maya and the mind Liṅga-maya, it became quite natural that the Liṅga existed in the Mantra, just as the Puruṣa is in the name. The Prāṇaliṅga existing in the mind and in the body, became submerged in the Mantra. Suṣupti was established in the Mantra and the Liṅga. Then Prapañca became a dream. The union of the Jnāna in the Mantra and the Ānanda in the Liṅga is the truth which is Himself. To realise that there is nothing besides Himself is Kevala Kaivalya! Oh, Deśikayya Prabhu, the greatest among the great!"[116]

The Vīraśaiva Saint's greatest aspiration is to be in union with his Linga. He prays to God to bestow on him this union always:

"Lord! Keep me in the Liṅga like fire in the stone; keep me in the Liṅga like the wind embraced to the scent; Oh! Nāgināthā, dear to Rekaṇṇa, keep me in the Liṅga just as the oil is hidden in the light of the lamp. It is the innermost place of residence in you."[117]

Such is the idea of the Linga among the Vīraśaivas, which is enveloped in mysticism.

To sum up, according to the Vīraśaivas, the Linga is (1) the symbol of the Para Brahman, the Supreme Lord, (2) the mass of light or the column of blazing fire, (3) the cosmic principle which is the source of the Universe, and (4) the visible symbol of the invisible Caitanya existing internally in beings.

CHAPTER VIII

ŚAKTI OR MĀYĀ

(Śakṭi according to Śaiva Siddhānta, Trika, Pāñcarātra, and Vīraśaivism—origin of matter traced to śakti by Vīraśaiva writers—kalāśakti and bhaktiśakti—they are the same, the difference being in their effects—from each of them issue six sub-śaktis—kalāśakti identified with Māyā—māyā according to Śaiva Siddhānta contrasted with the Vīraśaiva view—the removal of māyā to be achieved by the knowledge and realization of the Supreme by a practice of the ṣaṭsthala).

In the Śaiva Siddhānta, Śakti is not Māyā, but an important factor eternally associated with Śiva, without the co-operation of which Śiva is powerless and cannot bring into existence the Universe hidden within him.[118] In the Trika, however, Śakti is not different from Śiva, but has its source in Śiva, and in fact is the power of Śiva, and becomes the source of Māyā, or cosmic matter.[119] In the Pāñcarātra, Śakti, or Lakṣmi, gives rise to Kriyāśakti and Bhūti-Śakti, which is really a small portion of Kriyāśakti, and which is the source of matter; therefore matter is traced to Lakṣmi or Śakti.[120] Like these schools, Vīraśaivism believes in the necessity of Śakti for the production of the Universe, and agrees with the Trika and the Pāñcarātra in tracing the origin of matter to it. It believes with the Trika in Śakti's origin in Śiva. Hāvinahāḷa Kallayya explicitly says that Śakti originates in Śiva. He says:

"Just as the invisible particles of water in the sky are turned into hailstones, so Śiva's ideas (Nenahu: Skt. Saṅkalpaviṣayā Smrtih) assumed the shape of Śakti, which is the first step in the origin of the Universe".[121]

This view exactly coincides with that of the Trika.

According to Maggeya Māyideva, Śakti is incomparable, and is embodied with all characteristics (Dharma) of Śiva, as she is united to him eternally. She witnesses everything (Sarvasākṣiṇī), is the complete truth (Satya-Sampūrṇā), the one free from change (Nirvikalpā) and is the great Īśvarī. Through her own independent power she becomes two, namely Kalāśakti and Bhakti-Śakti. The Kalā-Śakti, which attaches to the Linga, which is nothing but Para-Brahman, is potentiality (Kalā) in building the universe. Being of the form of idea or notion (Vāsanā-rūpā), it is the means of activity (pravṛtti); therefore from this Śakti, the Prapañca, the universe with all its entanglements, is manifested. The Bhakti-Śakti attaches itself to the Anga, which is nothing else but the soul, and destroys existence (Bhāva) i.e., the bondage caused by the universal entanglements. Just as the great hidden universal light appears in the form of a lamp and dispels the darkness before our eyes, similarly the Maheśvarī-Śakti, being divided, becomes Bhakti; therefore the Bhakti-Śakti is the greater one, the pure, the very subtle, the auspicious, the highest, of the form of Saccidānanda and the bestower of the fruits of enjoyment (Bhukti) and release (Mukti). The Bhakti, being without Vāsanā, desire, is the means of Cessation (Nivṛtti); therefore this Śakti, by helping the soul to cast off its bondage in the form of worldly existence, leads it to Mokṣa, absorption into the Deity. Really, Bhakti and (Kalā) Śakti are one and the same, the distinction being in their effects. The Śakti presses the soul down, i.e., it casts the bondage of the soul.[122] In other words, according to the Vīraśaivas, these two aspects of Śakti are the downward and upward forces. The interpretation of Tirodhāna-Śakti according to Meykaṇḍadeva, Umāpati and Śrīkumāra, who identify it with Parāśakti, having the two functions of binding and liberating souls, seems to agree exactly with the Vīraśaiva idea of Śakti.

From Kalā-Śakti, issue six sub-Śaktis, namely *Cicchakti*, *Parā-Śakti*, *Ādi-Śakti*, *Icchā-Śakti*, *Jnāna-Sakti*, and *Kriyā-Sakti*,[123] and not five, as in the case of the Trika, or three, as in the Saiva Siddhānta, but they include all of them. This division is in accordance with the six Sthalas, each one of which is provided with a Linga, to each of which the corresponding Sakti is attached. Behind the fact that these Saktis are attached to the Sub-Lingas of the various Lingasthalas, probably lies the idea prominently put forward in the Saiva Siddhānta that the co-operation of Sakti (or her phases) with Siva (or his phases) is necessary to produce the effects.

From the Bhakti-Sakti issue six sub-Saktis, namely *Samarasabhakti*, *Ānandabhakti*, *Anubhāva-bhakti*, *Avadhānabhakti*, *Naiṣṭhikībhakti* and *Sadbhakti*, which attach themselves to the six Angas of the Angasthalas.[124]

According to Vīraśaivas, the Kalāśakti appears to be Māyā, also called Avidyā, which is the great gulf that separates Siva and Jīva. Niṣṭhūra Nañjaṇācārya seems to hold Māyā to be Kriyāśakti, the sixth sub-Sakti of the Kalāśakti.[125] Maggeya Māyideva seems to identify Māyā with Kalāśakti.[126] Ḍhakkeya Bhīmaṇṇa, probably a contemporary of Basava, understands Māyā to be a Devi, the source of creation, preservation and absorption, who appears as a goddess to those who realise themselves and as a Māri, the evil spirit, to those who do not.[127] This and many other passages of the same nature in the Vacana-Śāstra, seem to identify the Kalāśakti with Māyā. The Kalā, in Vīraśaivism seems to be not only the art of building, as suggested by Mr. Chatterji,[128] but also the cosmic potentiality. The Kalāśakti appears to include all functions of Māyā and its products of the Śaiva Siddhānta and the Trika, where Kalā represents only one important product of Māyā. In the Śaiva Siddhānta, Māyā is enlightening (Prakāśasvarūpā), and helps souls to liberate themselves from the clutches of bondage,[129] while in Vīraśaivism it binds the soul more and more. Again, in the Śaiva Siddhānta, Māyā is an eternal entity,[130] having its source not in the Deity, while in Vīraśaivism the only eternal entity is the Deity, everything also having its source in the Deity.

Generally the word Māyā is used in the Vacanaśāstra in the sense of "worldly entanglement";[131] "that which causes an attachment to the objects of the world";[132] "that which exists in each and every soul like oil in sesamum, the sharp point in the thorn and the scent in flowers";[133] "forgetfulness caused by the Samsāra";[134] etc.

Māyā in the Advaita Vedānta is the energy of Īśvara, his inherent force, by which he transforms his potential into two modes of desire

(Kāma) and determination (Saṇkalpa). It is the çreative power of the eternal God and therefore it is eternal, and by means of it, the Supreme God creates the world. Māyā has no separate dwelling place. "It is in Īśvara as heat in fire".[185] This passage seems to contain the spirit of the Vīraśaiva Vacana-Śāstra with regard to the interpretation of Māyā. The removal of this Māyā can be achieved by the knowledge and realization of the self, which can be automatically derived from the practice of Ṣaṭsthala.

CHAPTER IX

APPEARANCE AND REALITY

(The nature of the visible world according to Śaiva Siddhānta and Trika—the Vīraśaiva starts with the reality of the world but the reality vanishes for him with his spiritual progress—Vīraśaiva metaphysics—borrowed elements in Vīraśaiva metaphysics—the universe is created by Śiva for his sport—the Soul and the Supreme Being).

In the Śaiva Siddhānta, the world, having its origin in matter (Māyā, the impure, potentiality of the Universe) which is a real and eternal entity, is admitted to be real.[136] But Meykaṇḍadeva asserts that it is unreal (Asattu), its unreality being interpreted not as equivalent to the "illusion" like the rope-serpent theory (Rajjusarpa-nyāya) of the Advaita Vedānta, but as meaning "non-eternal" or "subject to creation and destruction."[137] The Trika, though Advaita, admits the reality of the world, in the sense that Māyā, the source of the world, is admitted to be real on account of its origin from the Real Paramaśiva.[138] Vīraśaivism, which represents a peculiar Advaita, seems to start with the belief in the reality of the world, but this reality vanishes gradually as the individual soul advances spiritually. It, like all other schools, asserts the unreality of the Samsāra; it attributes the cause or origin of Samsāra to Avidyā,[139] which appears to be used in the same sense as in Śankara's Advaita, its other synonym being Upādhi (Adjunct).

As Vīraśaivism starts with the reality of the world, it has made some provision to explain how and why the world came into existence. Its metaphysics, though not so complicated as that of either the Śaiva Siddhānta or the Trika, comprises a physiology of the human body as in the Yoga system, and is not without importance in offering some clue to trace its probable origin and antiquity. It deserves to note here that it does not agree with either of the two Śaiva systems or with the Sānkhya, so far as metaphysical method is concerned. But in some passages of the Vacana Śāstra and in some Sanskrit books of later date, there is an intermingling of the metaphysical ideas of the other systems. This is probably due to the fact that when the Śaiva Siddhānta, the Trika and Vīraśaivism came together, principles and ideas were mutually borrowed, and incorporated into their respective doctrines, which resulted in a considerable improvement in the Śaiva Siddhānta and Vīraśaivism. But the metaphysical ideas, namely the Tattvas, the essential factors in building up the universe, borrowed by

Vīraśaivism, stand so prominently apart in the Vacana Śāstra that, without overhauling what appear to be original and genuine ideas in Vīraśaivism, the incorporation of these Tattvas was impossible. The authors of such passages in the Vacana Śāstra made no attempt to reconcile the original Vīraśaiva plan of the development of the universe with the attractive plan of other systems. Later on, Svaprabhānanda appears to have carried through successfully the amalgamation.

In the Vacana Śāstras, there is ample reference to 36 Tattvas, but in the oldest portion they do not mean the 36 Tattvas dealt with in the Śaiva Siddhānta or the Trika. There are 36 Sthalas, which are also called Tattvas; the six Sthalas, each one of which is further divided into six sub-sthalas, namely Bhakta-Sthala in the Bhakta-Sthala, Maheśvarasthala in the Bhaktasthala and so on, are thus developed into 36 Sthalas,[140] just as three Guṇas intermixed with one another result in many Guṇas.

Another important point deserving notice in Vīraśaivism is the reason advanced as to why the world has been brought into existence by the Supreme. The Śaiva Siddhānta definitely asserts that the object of the Supreme Being in bringing the Universe into existence is to wash away the original impurity attached to souls from the very beginning.[141] Naturally this leads to the conclusion that, when all souls achieve their purification, the Universe ceases to exist. Then there will be neither Sṛṣṭi nor Pralaya. This idea exactly coincides with that in the Sānkhya Kārika: "The Prakrti retires like an actress from the stage at the end of the play",[142] and is liable to the same criticism. The Trika traces the origin of the purpose of the Universe to the idea of Parama Śiva.[143] Here the Trika seems to be much nearer to Vīraśaivism, which definitely states that the Universe is created by Śiva for his sport,[144] probably meaning that there will be no end to the Universe, even logically, since Śiva can create it at any time and absorb it at any time. This attribution of the purpose of the Universe to Śiva's Līlā seems to be an improvement on that of the Śaiva Siddhānta, since it removes the ground for that criticism to which the Sānkhya and the Śaiva Siddhānta are liable. According to the Trika and Vīraśaivism, everything has emanated from God, the soul is nothing else but the Supreme Being under limitations; therefore the soul is not to be cleansed, but its limitations are to be removed.

No mention of Vīraśaivism by name seems to occur in the works of Meykaṇḍadeva or Umāpati which is strange, since it was at its height when these Ācāryas flourished. A school, probably consisting of Śaivas, under the title of Krīḍā-Brahmavādis, is criticised by both Umāpati and Meykaṇḍadeva in their works.[145] In all probability this may allude to the Vīraśaivas. The idea of Krīḍa-Brahma-vāda seems to be very old, as it is referred to in the Sūtra of Bādarāyaṇa, which is commented upon and criticised by Śankarācārya.

CHAPTER X

THE UNIVERSE AND THE SOUL

(The evolution of the Universe according to Cennabasava's *karaṇa-hasuge*—from void, through the operations of Nāda, Bindu and Kalā, the five lustres, the five faces, and the five elements, emerge the worlds, oceans, stars, etc.—similarity of terminology in Trika, Śaiva Siddhānta and Vīraśaivism—the views of Prabhudeva, Cennabasava, Akka Mahādevi and Māyideva—the Vīraśaiva theory of initial void held since the Samhitā period—Cennabasava's view that the physical body of beings is based on the model of the Universe—the process of pañcikaraṇa, quintuplication—the 75 guṇas or tattvas—little philosophical significance in the classification—the 75 guṇas compared with the 75 stable elements of Buddhism—the 25 tattvas which constitute a physical body—Cennabasava's system compared with that of Advaita Vedānta—similarities and differences—the scheme described in the Mahābhārata closer to Cennabasava's scheme—the dissolution of the Universe—Cennabasava's views on the subject—dissolution is the reverse process to that of evolution—Cennabasava's physiological discussions—Jīvas traced to the Supreme Being—avidyā, the cause of the soul's entanglement in samsāra—progress from bhakti to aikya—viśva, taijasa and prājna refer, not to classes of souls, but only to the three conditions of the same soul).

Regarding the process of the evolution of the Universe and formation of the physical bodies of beings, the Vīraśaiva seems to have held views different from and independent of those of the Śaiva Siddhānta and the Trika, both of which advocate the doctrine of 36 Tattvas, the essential factors in building the Universe. At least in the 12th century A.D., when Vīraśaivism was revived, it plainly was not influenced on this subject by either of these sister schools, in spite of their probable contact with one another. Here we must confine ourselves to the views on this subject ascribed to persons who flourished in the latter half of the 12th century, and who are considered even to-day as apostles of Vīraśaivism. Probably these are the earliest views available, since nothing authentic before the 12th Century A.D. is known.

The Evolution of the Universe

The most popular of the available books on the subject is the *Karaṇa-hasuge*, written by Cennabasava, the nephew of Basava, who became the spiritual head of the Vīraśaiva order of monks (Virakta) after Prabhudeva. According to this book, the evolution of the universe is as follows:—

In the beginning—logically, and not in time—there was nothing. It was a complete void (Śūnya), unimaginable void, where nothing could be traced (Sarva-Śūnya); on nothing was it supported (Nirālamba). This void (Śūnya) was known as Nirālamba-Brahma, Brahma without support; next it became Nirañjana-Brahma, spotless, pure, simple Brahma, devoid of passion or emotion. The idea (Nenahu) of this Brahma is known as Nirañjana-Onkāra-Śakti, the power which is only the pure letter 'Om' devoid of emotion. The appearance of this idea in the Nirañjana-Brahma manifested the Śūnya-linga, the linga of the void, which was simply of the nature of the spoken Praṇava, the letter 'Om'. This Linga had the Mahā-jnāna-Cittu, thought in the form of the highest knowledge, as its Anga, body. As the result of the idea of this Linga, there issued the Niṣkala-Brahma, the Brahma without parts, which had the Jnāna-Cittu, thought in the form of knowledge, as its Anga, body. This Brahman, through the co-operation of the Jnāna-Cittu, brought forth Cinnāda, Cidbindu, and Cit-Kalā, the Cit as sound, the Cit as potentiality, and the Cit as the art of building (Kalā). But in all these cases it appears that the word Cit is used, not only in the sense of thought or idea but also in the sense of something like Caitanya.

Then Cinnāda, Cidbindu, and Cit-kalā, together with their source, Jnāna-Cit, all four assuming solid shape, became the Mahālinga, the great Linga, entire, perfect and highest in lustre, in shape a blazing round column with the letter 'Om' as its seat. Next the Mahālinga transformed itself into the form which, after manifesting five Lingas, became united to five Sādākhyas,[146] the lustres of the five Lingas, namely the Karma-Sādākhya, or lustre of Ācāra-linga, the Kartṛ-Sādākhya, or lustre of Gurulinga, the Mūrti-Sādākhya, or lustre of Śivalinga, the Amūrti-Sādākhya, or lustre of Jangama-linga, and the Śiva-Sādākhya, or lustre of Prasāda-Linga. These five lustres of five Lingas became Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa, and Īśāna, the five faces of the form assumed by the Mahālinga which then became Sadāśiva-mūrti. From these five faces issued five letters, namely, Na, Ma, Śi, Vā and Ya respectively, which became in their turn, the sources of five Kalās, namely Nivṛtti, Pratiṣṭhā, Vidyā, Śānti and Śāntyatīta respectively. These five Kalās are known in their turn as five Śaktis, namely Kriyā, Jnāna, Icchā, Ādi, and Parā, respectively. From the secret face of the Sadāśiva-mūrti came Ātmā.[147]

Then from the five faces, eyes, and mind of Sadāśiva-mūrti are produced five great elements, the Sun and Moon respectively, which become the sources of the Universe, consisting of movable and immovable objects. These elements are to be conceived not as products but as emanations. All these elements, the Sun Moon and the Self (Ātmā), are Śiva in these forms; therefore these are described as eight forms of Śiva or Sadāśiva. From these come forth worlds, oceans, stars, mountains, etc. This is called Brahmāṇḍa or Ajāṇḍa, the egg of Brahman.

Though many of these technical terms are not met with in any of the other Śaiva systems, we notice here some important terms which are generally common to all systems of Śaivism. The Supreme, when manifest, becomes Sadāśiva with five faces, a description which is common. There are again the five Śaktis, the names of which are common to the Śaiva Siddhānta and the Trika.[148] Their source also appears to agree with that of the Siddhānta and Trika-Śaktis, since all are traced to the Supreme Śakti associated with the Supreme. There are Nāda, Bindu and Kalā; but the explanation of these differs from that given in the Śaiva Siddhānta, where Bindu is an eternal entity, the source of Nāda and Kalā. Again, these Kalās are not identical with five Śaktis, which are entirely different from Kalās, having their source in the highest Śakti;[149] besides, the method in which they evolve these is peculiar to Vīraśaivism and seems to be absent in the Śaiva Siddhānta. In Vīraśaivism, Nāda, Bindu and Kalā are important factors in the evolution of the Universe, while in the Śaiva Siddhānta, there is only Bindu, the source of all matter, etc. These three factors appear to be very ancient in the Śaiva philosophy. The very loose connection of Nāda and Kalā in the Śaiva Siddhānta suggests that it is borrowed from a system or systems of old Śaivism.

Moreover, we find neither in the Śaiva Siddhānta nor in the Trika any trace of the doctrine which views the elements, the Sun, Moon and the self (Ātmā), as eight forms of Śiva, which is very prominent in Vīraśaivism. Māṇikka-Vācagar has made mention of this feature many times in his *Tiru-Vācagam*; but the philosophy of the Śaiva Siddhānta cannot allow this idea though it admits the existence and pervasion of Śiva in all the elements, because, according to it, the elements are products of Māyā, the cosmic matter, which is a different eternal entity; as souls are also different eternal entities, they can never be Śiva. The idea of viewing these eight as forms of Śiva seems to be very old and genuine to Śaivism. Kālidāsa has very clearly made mention of those eight as the eight forms of the Lord, Īśa, in the invocatory stanza of his great masterpiece, *Śākuntalā.*

Cennabasava and Prabhudeva trace the origin of the Mahābhūtas to the five faces of Sadāśiva, but a different view is ascribed to their contemporary, Akka Mahādevi. A passage ascribed to her viz. Sṛṣṭiya Vacana states that from five Śaktis issued forth five internal organs which became sources of Tanmātras, which in their turn produced five Mahābhūtas. This view generally appears to have some resemblance to the Sānkhya or Yoga view, but it contains some ideas essentially different. In the first place there is no mention of Guṇas, though the Śaktis, may represent Prakṛti. In the second place Jnāna is mentioned as one of the internal organs, and lastly Manas is not the product of Ahankāra, nor Ahankāra of Buddhi. These three are products of Ādiśakti, Icchā-Śakti and Jnāna-Śakti respectively.

In ascribing this view to Akka Mahādevi, there seems to be some mistake because there appears to be uncertainty about her holding such a view. She was in Kalyana deriving inspiration from the teachings of Prabhudeva and Cennabasava. In her book called *Mahādevi-Akkana-Vacana*, she has clearly mentioned that she was a disciple of Prabhudeva; therefore it is likely that she held the same views.

Maggeya Māyideva,[150] following the Upaniṣads, says that there was Non-being (Asat) in the beginning; from it came Being (Sat); from it issued forth Ātmā, self; from Ātmā emanated Ākāśa; from Ākāśa, Vāyu; from Vāyu, Āp; from Āp, Pṛthvi. This is an echo of *Taittiriyopaniṣad* ii. 1., which he quotes in his support. Yet it is not difficult to reconcile this with the view of Cennabasava. We know that, according to Prabhudeva, the five faces of Sadāśiva did not appear at once, but one after another and one from the other. The Īśānamukha came first, to which the source of the element ether is attributed. Then from Īśānamukha came Tatpuruṣa, which is described as the source of wind, and so on. Therefore the ether can be looked upon as the source of wind. Behind the sectarian interpretation of Cennabasava we can see the Upaniṣadic view followed by Māyideva, who therefore does not appear to have departed from the traditional view.

We have seen in this exposition of Cennabasava that he advocates the doctrine of Non-Being or Void which existed in the beginning and from which Being and then from It the Universe were developed. In all available books on Vīraśaivism there is no dissent on this point;

therefore we may take it to be the authoritative doctrine. This belief in the Non-Being or Nothing is undoubtedly a very ancient idea. In the famous hymn of the *Ṛgveda* (X. 129) it is very clearly mentioned that

"In the beginning there was neither Non-Being nor Being, neither atmosphere nor sky beyond. At that time there was neither mortal nor immortal, neither night nor day. That Being, the only one, breathed without air in independence. Beyond it *nought* existed."[151]

This points to the philosophical ideas prevalent in the Samhitā period, on the authority of which we may believe in the existence of a School or group of philosophers who propounded the doctrine of the existence of nothing in the beginning. This school seems not to have lost its importance in the Upaniṣadic period, as we meet many passages which in very clear terms advocate the doctrine of Not-Being or Nothing in the beginning. In *Chāndogya* VI. 2.1, it is said: "In the beginning verily Not-Being alone existed and that it was later Being was born from it." [152] In the *Taittiriyopaniṣad* II. 7. we read that "at the beginning of all things that existed was Not-Being. From it was born Being. Being shaped itself of its own accord. It is thus that it is called well-made or self-made". [153] Though commentators interpret the word "Asat" in such passages as signifying "as if nothing existed," or that it was the semblance of non-existence, Prof. R.D. Ranade holds that "it must be remembered that in this agnostic conception of a primal non-existent, the *Taittiriyopaniṣad* is anticipated by that famous Sūkta in the Rgveda which is called after its opening words the Nāsadīya Sūkta".[154] He further says, "we are to understand that a reference was made to a doctrine which was to become fully fledged in the later denial of existence and the maintenance of a Void in Buddhist literature".[155]

From the close and striking similarity between these views it seems reasonable to conclude that Vīraśaivism has preserved the ancient belief in the existence of Non-Being in the beginning. It was natural for Maggeya Māyideva, a great Sanskrit Scholar, well-read in the ancient Sanskrit literature, to trace the Vīraśaiva idea of evolution to its origins in the *Taittiriyopaniṣad* II. i. ignoring the traditional account.

Cennabasava describes the Mahālinga as a blazing column of light. There is again no dissent on this point in Vīraśaiva literature. We find a parallel idea in the *Kaṭhopaniṣad* II. 5. 15 where God is described as the Supreme resplendence, the supplier of luminosity to the Sun, Moon, Stars, Lightning, etc. "It is only when the Absolute shines first, that all these objects shine afterwards. It is only by his luminosity that they become luminous".[156] We may again without hesitation identify the Mahālinga of Vīraśaivism with the "Skambha" of the Atharva-veda, which in all probability became the Linga of the burning column of fire (Urilinga) in the Purāṇas, the extremities of which Brahmā and Viṣṇu attempted in vain to find.[157]

Cennabasava further says that the construction of the physical body of beings (Piṇḍāṇḍa) is based on the model of the Universe. The body (Śarīra) is built up of 75 Guṇas. In addition to these there are also 25 Tattvas, which altogether serve the purpose of the self (Ātman). Vīraśaivism, in common with the Vedānta and other philosophical schools, maintains that the five Mahābhūtas are not the visible and perceptible elements. Earth, Water, etc., the products of the Mahābhūtas, are obtained from them through the process of quintuplication (Pañcīkaraṇa). The physical bodies of beings are framed of earth, water, etc. Again, earth has five Guṇas, namely sound (Śabda), touch (Sparśa), form (Rūpa), taste (Rasa) and smell (Gandha); water, four out of the five excepting smell; fire, three, excepting smell and taste; wind two, touch and sound; and ether has sound only. Again, since sound is seen to be produced from contact of hard substances, it is believed to be of solid substances; similarly touch, of soft or liquid substances; form of hot substances; and so on. All elements in the physical body are grouped into five substances, namely solid, liquid, hot, aerial, and ethereal. Again, in the physical body, there are five solid substances namely, bone (Asthin), flesh (Māmsa), skin (Tvak), nerves (Nāḍi), hair (Roma); five liquids, namely saliva or spittle (Lālā), urine (Mūtra), bile (Pitta), semen (Śukra) and blood (Śoṇita); five hot, namely hunger (Kṣudhā), thirst (Tṛṣā), sleep (Nidrā), sloth or idleness (Ālasya) and sexual union (Sanga); five aerial, namely running (Dhāvana), galloping (Valgana), moving to and fro (Kuñcana), gathering (Pracāraṇa) and separating; and five ethereal namely desire (Rāga), hatred (Dveṣa), fear (Bhaya), bashfulness (Lajjā), and delusion of mind due to strong attachment to objects such as wealth, wife, etc. (Moha). All these five groups of substances have five Guṇas, namely sound, touch, form, taste and smell respectively. The earth possesses all the five Guṇas. Therefore it is present in all the above mentioned 25 substances; in other words, these 25 are of the element earth. The element water has four Guṇas; therefore it has 20 substances, which are believed to be of the element water. Similarly 15 substances are of the element fire, 10 of the element mind, and 5 of the element ether.

Again, these substances in the body are called Guṇas or Tattvas. The number 75 is arrived at by adding the Guṇas which are of the element earth, water, fire, wind and ether. 25+20+15+10+5=75.

On the whole there seems to be very little philosophical significance in this classification; besides, the process of arriving at the number 75 from 25 substances or things is not clear. Perhaps the idea at the bottom of it may be similar to that which is found in the classification of phenomena in Buddhism.[158] The classification in the Theravāda is based on the doctrine of five aggregates, like that of the Vīraśaivas on five Mahābhūtas. But we must remember that there is no similarity between Mahābhūtas and aggregates (Skandhas) except the number. Some schools of Buddhism, mainly Sautrāntika and Sarvāstivādins, are said to have a theory maintaining the word "as the product of the unstable combinations of 75 stable elements."[159] If these 75 stable elements are the same as those enumerated by Dr. Keith, then surely there is not much resemblance between these and the Vīraśaiva Guṇas or Tattvas except the number. However, these 75 Guṇas or Tattvas in the eyes of the Vīraśaivas are as important as the 75 stable elements in Buddhism.

Besides these 75 Guṇas or Tattvas, there are 25 Tattvas which constitute a physical body, and which are products of the five Mahābhūtas. The following is the scheme :—

1. *The evolution of Karmendriyas, organs of action.*

(a) Pṛthvi mixed with Pṛthvi gives rise to Guda, the organ of excretion.
(b) Pṛthvi mixed with Appu gives rise to Guhya, the organ of sensual enjoyment.
(c) Pṛthvi mixed with Tejas gives rise to Pāda, the organ of moving.
(d) Pṛthvi mixed with Vāyu gives rise to Pāṇi, the organ of handling.
(e) Pṛthvi mixed with Ākāśa gives rise to Vāk, the organ of speech.

2. *The evolution of Jnānendriyas, sense organs.*

(a) Agni mixed with Pṛthvi gives rise to Nāsika, the organ of smelling.
(b) Agni mixed with Appu gives rise to Jihvā, the organ of tasting.
(c) Agni mixed with Tejas gives rise to Nayana the organ of seeing.
(d) Agni mixed with Vāyu gives rise to Tvak the organ of feeling or touch.

(e) Agni mixed with Ākāśa gives rise to Śrotra the organ of hearing.

3. *The evolution of sense objects.*

(a) Appu mixed with Pṛthvi gives rise to Gandha, smell.
(b) Appu mixed with Appu gives rise to Rasa, taste.
(c) Appu mixed with Tejas gives rise to Rūpa, form.
(d) Appu mixed with Vāyu gives rise to Sparśa, touch.
(e) Appu mixed with Ākāśa gives rise to Śabda, sound.

These are mentioned as Tanmātras in the book; but I am unable to trace in these the generally accepted conception of Tanmātras, i.e., that the Gandha-tanmātras have Śabda, Sparśa, Rūpa, Rasa and Gandha, and so on. I do not find this meaning in the Gandha etc. of the *Karaṇa-hasuge*.

4. *The evolution of five vital breaths, Prāṇavāyus.*

(a) Vāyu mixed with Pṛthvi gives rise to Prāṇa.
(b) Vāyu mixed with Appu gives rise to Apāna.
(c) Vāyu mixed with Tejas gives rise to Vyāna.
(d) Vāyu mixed with Vāyu gives rise to Udāna.
(e) Vāyu mixed with Ākāśa gives rise to Samāna.

5. *The evolution of internal organs, Antahkaraṇa.*

(a) Ākāśa mixed with Pṛthvi gives rise to Citta.
(b) Ākāśa mixed with Appu gives rise to Buddhi.
(c) Ākāśa mixed with Tejas gives rise to Ahankāra.
(d) Ākāśa mixed with Vāyu gives rise to Manas.
(e) Ākāśa mixed with Ākāśa gives rise to Jnāna.

This is undoubtedly a scheme which is not found in any of the known systems. The Sānkhya and Yoga resemble one another; the Śaiva Siddhānta and the Trika also, from the Puruṣatattva downwards, on the whole agree with the Sānkhya and Yoga. But this scheme outlined by Cennabasava not only disagrees with all these systems but also has an entirely different process of evolution.

The Jnāna and Karma-indriyas are not products of Ahankāra, individuation, but of intermixture of the Mahābhūtas with predominance of the elements, Agni and Pṛthvi. Each Tanmātrā, if what appear to be sense-objects can be so called, seems to possess only one Guṇa. Jnāna is mentioned as an internal organ, and is produced, together with other four internal organs, by the intermixture of Mahābhūtas with predominance of Ākāśa. The Nyāya and Vaiśeṣika systems maintain that Jnāna and

Karma-indriyas are products of elements (Bhūtas), but admit the mind (Manas) as one of the Drávyas.[160]

A nearer approach to the scheme of Cennabasava is found in the Advaita Vedānta. There the Mahābhūtas are evolved exactly in the same way, i.e., from Brahman comes Ākāśa, from Ākāśa Vāyu, and so on.

"In this process the subsequent element is brought forth each time not by means of the elements themselves but by Brahman in the form of elements." "The elements however as they occur are not the pure original elements but a mixture of them, each with a preponderance of one or the other." "The body is the complex of organs of activity built up of names and forms. It is then a complex of elements; the soul is the lord (Svāmin) of this complex. The growth of the body arises from the elements of which three parts, gross, middle and subtle, are distinguished. In correspondence with this tripartite division, faeces and flesh and manas come from earth; urine and blood and Prāṇa come from water; bones and marrow and speech come from fire. Since, however, according to this system, the soul has already brought its psychical organs with it, and among them Manas and Prāṇa and speech, we must either admit an inconsistency, or else assume that the growing Manas, Prāṇa, and speech bear the same relation to the innate physical organs of like name that the gross body does to the subtle one''.[161]

But we are to notice here a difference regarding psychical organs, which are brought by the soul with it, and those which, according to Vīraśaivism, are the products of the elements. But according to Mādhavācārya alias Vidyāraṇya and Sadānanda Yogi,[162] the internal organs, the intellect (Buddhi) and mind (Manas), which are the only internal organs, (Citta and Ahankāra being included in these), are products of the intermixture of the Sātvika portions of the elements (Mahābhūtas).

Though Jnāna and Karma-indriyas, according to the Advaita-Vedānta, are products of elements, the process of evolving them differs in some respects from that in the scheme of Cennabasava. In the Vedānta, *Jnānendriyas arise from the Sātvika portions of elements, i.e.,*

From the Sātvika portion of Ākāśa arise Śrotra, the organ of hearing.

From the Sātvika portion of Vāyu arise Tvak, the organ of touch.

From the Sātvika portion of Tejas arise Akṣi, the organ of sight.

From the Sātvika portion of Āp arise Rasanā, the organ of taste.

From the Sātvika portion of Pṛthvi arise Ghrāṇa, the organ of smell.

From the Rājasa portions of elements are produced Karmendriyas i.e.,

From the Rājasa portion of Ākāśa arise Vāk, the organ of speech.

From the Rājasa portion of Vāyu arise Pāṇi, the organ of handling.

From the Rājasa portion of Tejas arise Pāda, the organ of moving.

From the Rājasa portion of Āp arise Pāyu, the organ of excretion.

From the Rājasa portion of Pṛthvi arise Upastha, the organ of sexual enjoyment.

Though there is much resemblance in the process between the Vedānta scheme and that of Cennabasava, the former does not take into account either the intermixture of elements or the predominance of one element over the remaining in the composition. Further, in Cennabasava's scheme the reference to the Sātvika and Rājasa portions is absent. These divergences perhaps indicate that Cennabasava's scheme might not have been derived from that of the Vedānta, although they appear to be near to one another.

In the *Mahābhārata* XII, 314.4 and 14 there is a scheme, ascribed to the Sānkhyas, which appears to be much nearer to that of Cennabasava, though still there are differences. According to it, the Buddhi comes from Pṛthvi, Ahankāra from Tejas, and Manas from Ākāśa; all these, therefore, are products of elements. The organs of sense and sense-objects come from the same elements, in the same order as in Cennabasava's scheme. Regarding the evolution of Karmendriyas, the sources and order differ. Feet come from Ākāśa, the Pāyu from Vāyu, the Upastha from Tejas, hands from Āp, and Vāk from Pṛthvi.

This passage from the *Mahābhārata* indicates the existence of a philosophical school which was probably wrongly believed to be Sānkhya and which admitted the evolution of internal organs (Antahkaraṇas), sense-organs (Jnānendriyas), and organs of action (Karmendriyas) from elements. These ideas are very similar to those in the scheme of Cennabasava, though there are some divergences in evolving them. Perhaps we may trace the theory of evolution of Cennabasava to some school such as that depicted in the passage from the *Mahābhārata*. Moreover, Cennabasava does not claim any originality for his scheme; on the contrary, he declares that this is the ancient scheme, directly handed down by Śiva. He further clearly and explicitly mentions the source of this scheme. It is the Tattva-paṭala of the Vijaya-bhairavi, a sub-Āgama of the Pārameśvara. In many places he quotes Sanskrit verses which, he says, are from the Vijayabhairavi, in support of the statements in his book. Perhaps this clear statement may lead us to admit the existence of an ancient Śaiva School which had Advaita-Vedāntic tendencies.

Basava, Cennabasava and their colleagues vigorously carried on propaganda to convert men of other systems. Many learned men of Brahman, Jaina and other orders joined Vīraśaivism during the life-time of Basava, and even centuries after his death. It is not improbable that after some time these men tried to introduce some ideas on all branches of religion from their old systems into the new. The attempt of later Vīraśaiva teachers to mix the evolution theory of other systems, notably of the Śaiva Siddhānta, with the above scheme of Cennabasava is perhaps due to this. The *Vīraśaivāmṛta-Mahā-purāṇa* of Mallaṇārya and the *Śivatattva-Ratnākara* of Basavarāja of Keladi confirm this view.

In one passage ascribed to Prabhudeva viz. Sṛṣṭiya Vacana, it is stated that the 25 Tattvas occurring in the scheme are of the Anga, the body or soul. Besides these, there are eleven more Tattvas belonging to the Linga. These are five Śaktis, five Sādākhyas, and the Mahālinga. These eleven, if added to the 25 Anga-Tattvas, make 36, the exact number of the Śaiva-

Siddhānta, but the names are different and their meaning too is not the same.

The Dissolution of the Universe

According to Cennabaṣava, the process of dissolving the universe is as follows:—

It is already mentioned above that five elements issued from five Śaktis or Kalās which are connected with the five faces of Sadāśiva. Five organs of action,—the Vāk uttering the name of Śiva, hands adhering firmly to Śivācāra, feet walking on the path carved out by the Guru, the Pāyu excreting dirt that causes bondage, the Guhya, the organ of pleasure, giving rise to the pleasure derived from the lectures of great teachers on Tattvas—acting through the influence of Kriyā-Śakti, reach Nivṛtti-Kalā and thus attain to Ācāra-linga. Then the Pṛthvi-tattva is dissolved. Similarly five sense-objects (Śabda, Sparśa, etc.), five vital airs, (Prāṇa, Apāna, etc.), and five sense-organs (Śrotra, Jihvā, etc.) in the service of Śiva, acting through the influences of Jnāna, Icchā and Ādi Śaktis, reach Pratiṣṭhā, Vidyā and Śānti Kalās, and attain to Guru-linga, Śiva-linga and Jangama-linga respectively. Then Āp, Tejas and Vāyu are dissolved. The five internal organs—Maṇas meditating on Śiva, Buddhi, sincerity in dealings with others, Ahankāra, intentness on conquering egoism, Citta, eagerness to serve others (Dāsoham), Jnāna, intentness on attaining the Reality (Sat)—acting through the influence of Parāśakti, reach the Śāntyatīta-Kalā and attain to Prasāda-linga. Then Ākāśa is dissolved. The 25 Tattvas of the Anga are dissolved in this way. Then, eleven Linga-tattvas are dissolved in the reverse order to that in which they were evolved i.e., Kriyā Śakti or Nivṛtti is dissolved in Jnāna. Jnāna Śakti or Pratiṣṭhā is dissolved in Icchā. Icchā Śakti or Vidyā is dissolved in Ādi. Ādi Śakti or Śānti is dissolved in Parā. Parā Śakti or Śāntyatīta is dissolved in Cit.

Then all these Śaktis become one, viz., Cicchakti.

Ācāra-linga of the nature of Karma Śadākhya merges in Gurulinga.
Gurulinga of the nature of Kartṛ Sādākhya merges in Śiva-linga.
Śiva-linga of the nature of Mūrti Sādākhya merges in Jangamalinga.
Jangamalinga of the ntaure of Amūrti Sādākhya merges in Prasādalinga.
•Prasāda-linga of the nature of Śiva Sādākhya merges in Mahālinga.

Then that Mahālinga, which had been reduced to solidity by the combination of Cinnāda, Cidbindu and Cit-Kalā, is melted into its formless form, which is Nirguṇa or Śūnya or Bayalu, like melting ice or burning camphor.

Though this process is highly technical and sectarian, the underlying principle is the same as that found in the Sānkhya and allied systems. The order in which the elements are evolved is reversed while dissolving.

In addition to all this, Cennabasava has devoted in the major portion of his book special attention to physiology, which may be due to his inclination towards Yoga. He has mentioned the number, formation and description of bones, nerves, dhātus etc., the essential factors in the physical body of beings, in great detail. It may be interesting historically to a physiologist to verify the results in the *Karaṇa-hasuge*. The book also describes in detail the process of controlling breath and other Yogic practices. Vīraśaivism appears to have developed Yoga to a considerable extent. It has added one more step, namely Śivayoga, to those current in the Yoga, namely Mantra, Laya, Haṭha, and Rāja. It boldly asserts that Śiva-Yoga is superior to all these. Cenna-Sadāśiva-Yogin has written a treatise on Śiva-Yoga in Sanskrit, to which a Kannada commentary has been added by one Basava-rāja, probably belonging to the Keḷadi dynasty. This book very clearly explains Śiva-yoga and its relation to other forms of Yoga.

Jīvas

According to the Śaiva Siddhānta, souls are infinite, and are grouped in three classes, namely Sakala, Pralayākala and Vijnāna-Kala, according to the influence of three, two and one Kalas respectively.[163] They are eternal entities and different from God. In the Trika, Parama-Śiva is the soul under limitations, and becomes many according to the Ābhāsa theory, i.e., multiplying to any number, while the original source remains unaffected.[164] Vīraśaivism appears to be much nearer to the Trika than to Śaiva Siddhānta in this respect.

Like the Trika, Vīraśaivism traces the origin of the Soul to the Supreme Being. In the Trika, however, the Supreme Being, Parama-Śiva, being engrossed in the ideal Universe, forgets himself and is allowed to be clothed by five Kañcukas, like a baby enveloped in swaddling clothes,[165] which completely transforms him into Puruṣa or soul, which again, by the Ābhāsa, becomes innumerable. In Vīraśaivism no trace of this is to be found. There the soul seems to be indentical with the Ātman, which is produced directly from Sadāśiva-Mūrti, with five great elements, Mahā-bhūtas, and the Sun and the moon. There, the technical name for the soul is Anga,[166] which becomes Jīva when reflected in

Avidyā. It is one of the two aspects of the Para-Brahman, the Supreme Brahman, of the nature of Saccidānanda, the other aspect being the Linga.

"The soul is of the nature of light. The spark (Sphuraṇa, throbbing) emitted, in the graceful division of that completely empty object, which, having no name, is beyond the power of speech, is the great glorious light. What embodies that light is the soul in truth. . . There is no distinction between the soul and the Parātpara-Brahman. They are like the light and the lamp, the lustre and the jewelled ornaments, and the reflection and the sun." [167]

From this passage, it is clear that in Vīraśaivism the soul is not born with original impurity, as is the case with souls in the Śaiva Siddhānta.

"The Para-Brahma, though one, becomes many, being reflected in Avidyā like the Moon reflected in water. These manifold reflections of Para-Brahma are souls, each one residing in an individual body. Souls undergo various changes and modifications due to Avidyā, and forget their real nature completely. Being eclipsed thus, they identify themselves with surrounding objects". [168]

This explanation of how the soul becomes infinite and forgets its real nature is fairly in accordance with the Advaita Vedānta.

Vīraśaivism, like the Advaita, holds Avidyā to be the cause of entanglement in the Samsāra; but it differs from the Advaita in the idea of attaining release. It maintains that strict observance of the Vīraśaiva doctrines leads the soul, step by step, to complete liberation from Avidyā. The soul, when it has completely forgotten its real nature owing to Avidyā, is quite incapable of realising its real nature in one stage; therefore there should be different stages, one above the other, by rising through which, step by step, it is possible for the soul to attain realization; therefore Vīraśaivism has devised six stages, the first of which is called the Bhaktasthala, where there is complete duality; in the initial stage the soul understands duality better than unity with God. By means of Bhakti or devotion, the soul attempts to get over this feeling of duality. In this way duality gradually vanishes and unity is achieved.

Māyideva mentions that souls are known as Viśva, Taijasa and Prājna;[169] but this does not imply a classification of souls like that of the Śaiva Siddhānta, but denotes the three conditions of one and the same soul. The soul in the waking condition is known as Viśva, that in the dreaming condition as Taijasa, and that in the condition of deep sleep as Prājna. In Suṣupti, deep sleep, the soul is full of Prajnāna, complete bliss; in Svapna, dream, it is of Tejas, light;

and in Jāgrat, waking state, it is of the Viśva, universal form. The soul as Prājna resides in the causal body, Kāraṇa-tanu; as Taijasa in the subtle body, Sūkṣma-Tanu; and as Viśva, in the gross or physical body, Sthūla-tanu. Māyideva again identified these with Jīvātmā, Antarātmā and Paramātmā of the Vedanta.[170] These terms do not originate with Māyideva since they are met in the works of Cennabasava and in many passages of the Vacana Śāstra. In fact, these words are not the sole property of the Vīraśaivas, since they are used in the same sense by Mādhavācārya, the author of *Pañcadasi*, and Sureśvarācārya, the author of *Praṇava-Vārttika*, and are fairly common in the Advaita Vedānta. They are undoubtedly very ancient terms, as they are found in the *Māndūkyopaniṣad* 3-5 with reference to souls in the same sense.

CHAPTER XI

THE PILGRIM'S PROGRESS: ṢAṬSTHALA

(Sthala in Vīraśaiva terminology has special connotation—Sthala as a stage in the soul's spiritual journey—each stage a stepping-stone to the next higher stage—ṣaṭsthalas and the guṇasthānas of the Jainas compared—Bhaktasthala indicated by a desire to know, feel and attain the Supreme Being—meditations during the Bhaktasthala—Maheśvarasthala—vrata or niyama—Prasādīsthala—these three stages preserve the distinctness between Jīva and God, but the three later stages obliterate the differences—Prāṇalingīsthala—Śaraṇasthala or the stage of self-surrender—Aikyasthala leading to the unity that is bayalu—tendency of Vacana Śāstra is monistic—main features of the six Sthalas).

Among the many technical terms which are the sole property of Vīraśaivism, Sthala is very important. Sthala—a Sanskrit word meaning "place", "ground"—is very common in the Vīraśaiva philosophy, and has its own connotation. According to Māyideva and Śivayogi-Śivācārya, Sthala is the Brahman, the source of all.[171] Again, Sthala is that from which the whole universe, with its movable and immovable objects, has emerged, by which it is supported, and in which it is submerged.[172] It is the support of all Śaktis, of all luminaries, of all beings, of all worlds. It is Akṣara, indestructible, Tattva, essence, and the highest place for those who achieve Nirvāṇa, complete release or realization. It is Śivatattva which is none other than the Para-Brahman, having characteristics of Sat, Cit, and Ānanda.[173] From this it appears that the Vīraśaiva teachers had in their mind the cosmic principle from which the universe starts and in which it is absorbed, and which they styled Sthala. Māyideva clearly states that the creation starts with Sthala. It is therefore probable that the word indicates the Sadāśiva stage, because the Mahābhūtas, the primal factors, which according to Vīraśaivism are the source of the universe, emanate from Sadāśiva, the form assumed by that inexplicable Being that is none other than the Void (Śūnya or Bayalu).

Sthala is very commonly used in the sense of "stage", "step" or halting place for the soul on its spiritual journey; and each Sthala is a preparation for a further rise. In the Vacana-Śāstra it is frequently found in this sense.[174] As already mentioned, Vīraśaivism has devised six such steps, Ṣaṭ-sthalas, which the soul must climb to achieve realization. Bhakta-Sthala means a stage in which the soul remains as Bhakta or devotee. From that stage it rises to Maheśvara-Sthala, and so on, till it reaches Aikya-sthala, at the end of which it achieves unity with Śiva. The Sthala of the Vīraśaivas has been compared to the Tattva of the Śaiva Siddhānta. It has been pointed out that in the philosophy of the Śaiva Siddhānta the Tattva means more or less a stage. In this respect we notice a striking similarity to the Jaina philosophy. The Guṇa-sthānas of the Jainas have the same significance as Ṣaṭ-sthalas. Moreover, the words "Sthala" and "Sthāna" are synonymous. Vīraśaivism has six stages, while Jainism has fourteen stages through which the soul has to pass before it reaches perfection. The underlying principle in both seems to be the same.

The spiritual life of a Vīraśaiva is thus arranged in six stages, one above the other, like the life of ancient Hindus, which was divided into four stages (Āśramas), those of the Brahmacārin, Gṛhastha, Vānaprastha, and Sannyāsi. The Āśramas, besides being associated with the religious and secular life of an ancient Hindu, correspond to something like boyhood, youth, middle age, and old age. The Vīraśaiva Sthalas have no such distinctions. They are solely of spiritual significance meant for purifying the self (Ātmā) by removing the adjuncts which raise a big and impenetrable wall between Jīva and Śiva. They can be begun at any time in the life of a man. The starting-point is indicated by the appearance of a desire to know, to feel, and to attain to the Supreme Being.

The soul, owing to the thick veil of Avidyā, possesses unbounded ignorance. It perceives only material objects, presented for its Bhoga, and takes them to be all in all. It struggles hard to secure more and more of the things the acquirement of which, it believes, enhances its pleasure. But sometimes miraculously there dawns an idea that material objects are not all in all. It perceives that there is some purpose in, and mysterious power behind, them all. This idea gradually increases its faith in the Supreme Power and its desire to know about it. This is the starting-point in the investigation, and corresponds to the beginning of the Bhakta-Sthala, a stage in the spiritual life of a man in which he comes to believe in the existence of the Supreme and offers his devotion to Him.

During the Bhakta stage the soul's meditations yield conclusions like these: There is some power or spirit inside the body. What is indicated by "I" refers not to the physical body, as was believed before the investigation started, but to this spirit inside the body which controls and directs the functions of the organs.

Similarly, there is some power or spirit in the Universe, which like the spirit in the body, controls and directs the phenomena of the Universe. Since the spirit in the body is incapable of replacing any lost limb, the body is not the creation of the spirit inside the body, but is the creation of the spirit in the Universe; the spirit in the body is thus surely dependent on the universal spirit, which is the maker of all things visible and invisible. The universal spirit is known as God, Śiva, while the body-spirit is known as the soul, Jīva. The Jīva makes use of all things in the Universe. The investigation started in this way leads the Jīva into wonder at the marvellous power of Śiva, which culminates in admiration, deep reverence and devotion to Śiva, and discloses the usefulness of subjects, for supplying which the Jīva feels grateful. Again, the realization of the mutual good of all beings leads to the observance of moral codes such as "adhering to truth", "looking on all as equals", "honouring those that deserve honour", "living the calm and contented life", etc., self-sacrifice and service to fellow creatures.

Again, the soul, by observing miseries which it has to suffer occasionally and which it witnesses fellow-creatures suffering, comes to the conclusion that all is not always pleasant.

Meditation on this subject leads the soul to perceive the horrible aspects of wordly existence, from which it then desires to be saved. This desire grows stronger and stronger. Then through the grace of the Guru it realizes that the key to liberation is Bhakti or firm devotion to Śiva. So it clings to Bhakti by means of which it rises step by step towards the ultimate goal. In Vīraśaivism, therefore, Bhakti is an important factor for the realization of the self. This stage is called the Bhakta-sthala.

The special features of the Bhakta-sthala are :—

(1) Firm belief in, and devotion to the one and only God who is the Supreme Śiva. No other Gods are to be worshipped.

(2) Viewing the Iṣṭa-linga offered by Guru as the symbol of the Supreme Śiva. It is the object to which devotion is to be offered.

(3) Strict observance of all moral codes and dogmas of the Vīraśaiva creed. All these are compressed in the Sanskrit word Ācāra. This seems to be the reason for connecting the Ācāralinga with the Bhakta-sthala. This leads to a pure and chaste life.

(4) Belief in the distinctness of Śiva from Jīva. In this stage, since the soul is a devotee, the object of devotion must be

other than and far superior to it. Both cannot be one and equal, because in that case the devotion fails. Śiva is the highest, worthy of being worshipped or adored, while Jīva is the meanest servant or worshipper.

The devotion to Śiva in this stage purifies the soul and raises it to a higher stage, in which the Jīva conquers egoism, the five afflictions (Kleśas), passions and emotions. Then it is always in a joyful mood and is intent on doing good to all. This stage is called the Maheśvara-sthala. Bhakti or devotion in this stage remains a dominant factor, with a greater degree of purity, on account of which the desire in the soul to attain happiness or higher status, etc., passes away. All features of the Bhakta-sthala continue. Perhaps the Jīva now is in a position to guide those that are in the lower stage. On account of this function, probably, the Linga connected with this stage is named "Guru-linga." It is mentioned that all the features of the previous stage are to be observed more minutely and strictly. In addition to these, emphasis is laid on the observance of vows (Vrata), regulations (Niyama), and moral precepts (Śīla). In Vīraśaivism, Śilas are enumerated as 64 in number. The following passages supply us with some ideas as to what is meant by Vrata, Niyama and Śīla in the Vacana Śāstra.

"To accept whatever is offered, i.e., to be indifferent to pleasure and pain, is Niyama. To deceive none is Niyama. Flawless conduct is Niyama. Never to tell a lie is Niyama. When Śaraṇas of Kūḍala-sangama arrive, to offer them—masters—all is Niyama".[175]

"Not to touch the property of others is a Vrata. Not to cherish desire for others' women is a Śīla. Not to injure any being is a Niyama. This is the true Vrata in the opinion of Īśānya-mūrti-mallikārjuna-linga".[176]

The Vīraśaiva saints laugh at those who undertake the severe vows of fasting, penance and living on scanty food. The words of Prabhudeva, are typical of the attitude of Vacana-Śāstrakāras towards such a life:

"Those who take a vow of living on milk will be born as cats; those living on grams, will be reborn as horses; those living on flowers, will become bees; those living on water, will re-appear as frogs. These shall never have the knowledge of Ṣaṭ-Sthala: Guheśvara does not like those wanting in firm devotion (Bhakti-niṣṭhā)".[177]

Vrata or Niyama, moral conduct, pure devotion and freedom from desire enhance the soul's purity and facilitate its elevation to a higher stage. In this stage Bhakti is still purer.

Moral precepts and all that is demanded in the previous stages are to be observed zealously. Duties to himself, to God and to beings must not be violated. The Vīraśaiva does not preach cessation of actions, and does not believe in the doctrine of Karma. Actions must be performed with a pure intention without the desire for rewards (Niṣkāma-Karma). In this stage, it is mentioned that the Jīva is active in all its duties that are pure and free from the taint of desire for rewards; therefore they are free from producing results which bind the Jīva. It is Niṣkāmī, free from desires. The favour (Prasāda) of Śiva is bestowed on it. It looks upon all objects as Śiva's prasāda. It is now Prasādin, one that has attained favour or grace; therefore this stage is called Prasādī-sthala. The Śivalinga is connected with this stage.

These three stages are known as Kriyātmaka, i.e., the stages where actions in the form of worship, etc., form the prominent feature.[178] It does not mean that Kriyā is absent in the later stages, nor Jnāna in the preceding ones. They are blended together from the beginning to the end. In the first three stages Kriyā gets the upper hand, and in the last three Jnāna. Again, the duality or distinctness of the Deity from the soul is preserved in these stages. From the next stage onwards the distinction decreases gradually till it ceases to exist in the last stage. In its place the idea of identity of the soul with the Deity is emerging and becoming brighter. The soul is approaching nearer the Deity. Before gaining Prasāda, it was away from the Deity; so it was unable to perceive Him. When the soul gained Prasāda, the Deity came into sight; but He is still dim and distant. In the next stage the soul is gradually developing the idea of identifying Śiva with the soul (Prāṇa=Ātmā, and not vital breath). It feels sure about the identity, but on account of the presence of waning impressions of duality, the identity is not completed. As the self is looked upon as the Linga, the Jīva is known as Prāṇa-lingin, and this stage is known as the Prāna-lingī-sthala. It is also described as a stage in which the realisation of Prāṇa=Ātmā, the internal illuminating light, is achieved by means of Śiva-Yoga.[179] This stage is presided over by the Jangama-linga.

In the next stage there is complete surrender to Śiva. Bhakti here assumes another form, namely self-surrender (Śaraṇa), which is a higher form of devotion. In Vaiṣṇava philosophy we find that Vaiṣṇava teachers like Lokācārya Pillai declare the inadequacy of Bhakti to secure Mukti. They therefore preach self-surrender (Prapatti) as a means to attain Mukti.[180] Here is a similarity in ideas between Vaiṣṇavism and Vīraśaivism. It may be said that the soul is in communion with the Deity in this stage. The description of a Śiva-yogī approaching the end of the Śaraṇasthala resembles that of the Sthitaprajna of the Bhagavadgītā.[181] It appears that in the beginning of the Śaraṇa-sthala, duality is still existing, though it is very dim. It has probably not vanished till the end of this stage.

In the next stage there is complete unity, and the soul ceases to exist as distinct from the Deity. The description of the Aikyasthala, the last stage, leaves a clear impression on us that there is complete and unqualified identity of the soul with the Deity. The Vacana-Śāstra is not only very explicit in asserting unity, but also declares in terms as clear as possible that this identity leading to unity is nothing else than the void (Bayalu). This is a distinct feature of Vīraśaivism. Even Advaita-Vedānta, which gives us Nirguṇa-Brahman, which is almost a void, interprets it as the semblance of Nothingness or Non-Being. Yet the Vīraśaiva is not agnostic.

Again, in the description of the Aikyasthala we meet many times the word "Nirvāṇa" used in the sense of "Mokṣa" or "Kaivalya", signifying final end. In Vīraśaivism the Nirvāṇa is attained during the life-time and before the bodily death of a saint, as sometimes in Buddhism.[182]

Nirvāṇa does not mean in the least the annihilation of the self. In Buddhism, too, originally it did not mean annihilation, but cessation and return to the original source. The Suttanipāta (1074) tells us : "As the flame blown down by the vehemence of the wind goes out, and can be named no more, even so the sage, liberated from individuality, goes out and can be named no more."[183] Dr. Keith comments:

"The comparison is indeed significant, for there is no doubt that the Indian idea of extinction of fire was not that which occurs to us of utter annihilation, but rather that the flame returns to the primitive, pure invisible state of fire in which it existed prior to its manifestation in the form of visible fire. In all likelihood the term Nirvāṇa as indicating the final end was taken over by the Buddhists from existing speculations . . . . Buddhism, like every new belief, was largely compelled to put its wine into old bottles".[184]

From all this it is clear that the tendency of the Vacana-Śāstra literature is Advaita (monism) in the end; therefore there is no support from it for the views of Dr. Bhandarkar, who holds that

"the goal thus pointed out does not involve a perfect identity between the Supreme and individual souls, or the shaking off of individuality and becoming a simple soul unconscious of itself, which is the doctrine of great non-dualistic school of Śankara".[185]

He adds further: "The Lingayat school, therefore, is a school of qualified spiritual monism (Viśiṣṭādvaita)". Dr. Bhandarkar in maintaining this view follows Nīlakaṇṭha-Śivācārya, the author of the *Kriyāsāra*, who represents the views of Śīrkaṇṭha-Śivācārya in a Vīraśaiva garb. Nīlakaṇṭha understands the Aikyasthala as resulting, not in complete union, but in Sāmarasya, interpreted as "Union in blissful experience". The term Samarasa is used by Māyideva and other Vīraśaiva teachers in the sense of blissful union where individuality and consciousness cease to exist, as for example in the case of a man when he is in the arms of his beloved. It seems that Sāmarasya does not indicate the final stage, but that preceding the final one.

The passages describing the Bhakta-Sthala greatly emphasise the devotional and ethical side; those on the Maheśa-sthala, in addition to this, lay stress on firmness, courage, and staunch adherence to the dogmas; those on the Prasādisthala, including these, give prominence to Kriyā; those on the Prāṇalingisthala deal prominently with the procedure of the Yoga;

those on the Śaraṇa-sthala discuss the relation between Jnāna and Kriyā; and, lastly, those of the Aikya-sthala are mainly concerned with quietism, Nivṛttipara. These aspects may be regarded as the main features of these stages. It is insisted that in all these stages there must be the worship of the Iṣṭa-linga, and that it should always serve as the basis of contemplation.

CHAPTER XII

THE QUINTESSENCE OF VĪRAŚAIVISM

(All religions tripartite, made up of dogmas, rituals, and a philosophical background—the core of Vīraśaiva faith—Vīraśaiva rites—the Ṣaṭsthala philosophy—Vīraśaivism, a significant chapter in the story of Indian culture—notwithstanding its affiliations to other schools, Vīraśaivism has its special and unique characteristics—its puritan fervour and democratic spirit—conclusion).

Broadly speaking, every religion is tripartite, having its own dogma, its own ritual, and its own philosophical back-ground. The dogmas constitute the core of faith, involving a particular approach to ultimate reality. The intuitions and mystical ecstasies of the originators of the religion abide in these dogmas. Presently, ritual gains an important place in the framework of the religion. It is, as it were, the dogma exemplified in practice or reflected in the daily behaviour of the adherents. On the other hand, intellectual interpretations of religious intuitions and dogmas duly develop into a system. Thus the philosophical back-ground of the religion is only an intellectual formulation of the mystic truths on which the fabric of the religion is raised. These three elements of every religion—

the dogmas, the rituals, and the philosophical back-ground—are inter-dependent and are indeed but three aspects of a harmonious whole.

To the Vīraśaiva, Śiva is the Supreme God and He is to be worshipped as the Linga, worn on the body at the time of initiation, and worn henceforth throughout life. He is one, He is the Linga; and the aim of man's spiritual endeavour is to realize Him in himself in this very life. This is the core of Vīraśaiva faith. To facilitate this final absorption into and union with the Deity, the Vīraśaiva has recourse to Aṣṭāvaraṇas, the "eight aids to faith". These stand the devotee in good stead in his spiritual life. To the extent he believes in them and acts up to his faith, his progress towards his goal is accelerated. Obedience to a qualified Guru, worship of the Linga, reverence for the Jangama, the wearing of Rudrākṣa, the use of Vibhūti, the participation of the Guru's Prasāda, purification through the holy Tīrtha with which the Guru's feet have been washed and the reiteration of the Pañcākṣara—these "aids", like so many catalytic agents, quicken the pulse of his spiritual life and march him towards his goal.

Even when the devotee is concerned mainly in achieving his personal salvation, he continues to be a member of society, willingly bearing the burdens that society may impose upon him. The Vīraśaiva does not run away from life, its joys and responsibilities. Some of the Vīraśaiva rituals are intended to regulate the current business of life. The Dīkṣā projects the devotee into living the life of a Vīraśaiva. The marriage ceremony, funeral ceremonies, and the other rites are all intended to make the Vīraśaiva live in society an ordered, purposive and fruitful life.

As for the philosophy of the Vīraśaivas, its essence is the acceptance of the Ṣaṭ-sthalas or six stages as the best means of achieving union with God and becoming one with the bayalu nirbayalu, the final ineffable void. Thus Vīraśaiva philosophy poses gradualism in effecting the prime aim of spiritual life. Beginning with the acute realization of separation from God, the devotee passes through the stages of Bhakta, Maheśa, Prasādin, Prāṇalingin, Śaraṇa, surrendering himself at last to God and presently achieving Aikya, the fact of identity and union with Him. Some Vīraśaiva writers, as we have seen, further subdivide the six stages into thirty-six or more sub-sthalas. But the principle underlying this is the same viz., gradualism in bridging the gulf between separation from God and final union with Him.

The Vīraśaiva religion as professed and

practised in Karnatak during the past several centuries forms a significant chapter in the story of Indian culture. No doubt it has revived and preserved several elements from the Trika, the Śaiva Siddhānta and other Indian Schools. But the fusion of these elements into the entity that is Vīraśaivism is in itself an original achievement. The Aṣṭāvaraṇas, the Ṣaṭ-sthalas, the worship of the Linga, the various Vīraśaiva rites, all these in some form or other may be found, perhaps, in the practices of other Hindu religious sects, but never quite in the same way, and the emphasis too varies. Similarly, it is possible to look upon the Ṣaṭ-sthala philosophy as a via-media between Advaita and Viśiṣṭādvaita; but here again it will not be the whole truth. For, while not denying its affiliations to some other schools, notably the Śaiva Siddhānta, Vīraśaivism did not hesitate to strike, when necessary, a path of its own. Its puritan fervour is duly marked; so is its essentially democratic spirit. Caste and sex differentiations are obliterated and thus spiritual progress is not hindered in the least by accidents of caste or sex. Mysticism itself is brought within the purview of every day life; and Realization is interpreted as a process, as a becoming, and the fact of union, Aikya, is to be achieved here and now. Religious life is not necessarily to be divorced from the commitments of family and society; to labour and to serve is also an aspect of religious life; and, in fact, the business of life and spiritual endeavour are harmonized into the pilgrim's progress towards realization. Democratic in spirit, puritanic in fervour, with service for its watchword and the ṣaṭ-sthala for its signposts, Vīraśaivism firmly blends together man's spiritual and social lives and thus teaches all the art of right living.

APPENDIX I

THE MINOR VĪRAŚAIVA WRITERS

1. **ŚAṄKARA DĀSIMAYYA** (1040 A.D.): He was a noted Vīraśaiva saint. He was a tailor by profession. The *Saṅkara Dāsimayya Carite* relates his life and adventures. He is said to have been a contemporary of Jeḍara or Devara Dāsimayya. The *Basava-purāṇa* narrates his life and makes him as important as Jeḍara Dāsimayya. We do not know whether he composed any Vacanas.
2. **MERE-MIṆḌAYYA** (1100 A. D.): He was an author of Vacanas. The *Basava-purāṇa* gives an account of a certain Mere-miṇḍanār, a Tamil Śaiva saint and a contemporary of Sundara-mūrti (800 A.D.). R. Narasimhacharya thinks the Vacana writer is different from the Tamil Saint and assigns him to 1100 A.D.
3. **BIBBI BĀCAYYA** (1150 A.D.): He was an author of Vacanas. He was a native of Gobburu, and is said to have established the sanctity of Prasāda, sanctified food, in a disputation with Brahmans.
4. **ĀDAYYA** (1150 A.D.): Author of Vacanas. Rāghavāṅka (1165 A.D.), in his *Somanātha-carite*, says that Ādayya was a native of

Saurāṣṭra and that he emigrated to Puligere (modern Laksmeshwar in Dharwar District).

5. HĀVINA-HĀḶA KALLAYYA (1150 A.D.): He was a writer of Vacanas and a native of Hāvina-hāḷa. He is said to have worked miracles. The *Basava-purāṇa* narrates his story.
6. MYĀDĀRA DHŪḶAYYA (1150 A.D.): He was an author of Vacanas, and was a basket-maker by profession.
7. BĀHŪRU BOMMAṆṆA (1150 A.D.): He was an author of Vacanas and was a native of Bāhūru and he was a miracle-worker. The *Basava-purāṇa* narrates his life.
8. GANGĀMBIKE (1160 A.D.): According to the *Basava-purāṇa* she was the daughter of Baladeva, the maternal uncle of Basava and one of the ministers of Bijjala, and was married to Basava. She was an author of Vacanas.
9. NĪLAMMĀ (1160 A.D.): According to tradition, she was the daughter of Siddhaṇṇa-mantri who, according to some, was the brother of Baladeva, and according to others, a relative of Bijjala. Inscriptions in the temple of Amṛteśvara at Aṇṇigeri supply us with the accounts of Srīdhara or Sindhugi or Siddugi, a Daṇḍanāyaka of Bijjala. Perhaps he may be identical with our Siddhaṇṇa-

mantri. She was the beloved wife of Basava, and the author of

(1) (*Nīlammana*) *Vacanas*,
(2) *Prasāda sampadane*, and
(3) *Kālajnāna*.

10. **AKKA NĀGAMMĀ** (1160 A.D.): According to the *Basava-purāṇa* and other Vīraśaiva books, she was the sister of Basava and mother of Cennabasava. She was apparently held in great honour by all contemporary writers, as is evident from the honorific term "Akka", sister, applied to her name. She was an author of Vacanas.

11. **MAḌIVĀḶA MĀCAYYA** (1160 A.D.): He is commonly known as maḍivāḷayya. He was a native of Hippalige or Hipparige, and lived in Kalyāṇa. Many Vīraśaiva books narrate his life. Special books are also written on him. He was one of the great personalities of his time. According to *Basava-purāṇa*, he commanded great respect from all including Basava and Cennabasava. He earned his livelihood by cleansing the clothes of Śaraṇas. He is the author of Vacanas and a *Kālajnāna*.

12. **KEŚIRAJA** of Koṇḍaguli (1160 A.D.): Vīraśaiva tradition identifies him with one of the ministers of Bijjala named Keśirāja Daṇṇāyaka, (Keśimayya, Kasapayya, etc., of inscriptions, who administered the 12,000

Banavase country etc.) who was the son of Hoḷalamarasa and Durgādevi of Bhāradvāja Gotra. The tradition also states that he went to Kappadi Saṅgama with Basava; but inscriptions show that the minister Keśirāja was in the service of Bijjala's son Rāyamurāri Soyideva. Therefore the Vacana writer Keśirāja seems to be different from the minister Keśirāja. On account of the similarity of names, tradition perhaps wrongly identified him with the minister. He was an author of Vacanas and also wrote the *Saḍakṣara Kanda*.

13. SOḌḌAḶA BĀCARASA (1160 A.D.): Tradition states that he was a secretary in the Government Department of Accountancy. He was the author of Vacanas and a *Kālajnāna*.

14. MOLIGE MĀRAYYA (1160 A.D.): Tradition states that he was the ruling Chief of Māṇḍavya-pura in the Bandaru country somewhere on the western coast. He abandoned the life of a ruling Chief and joined Basava in Kalyāṇa. He lived a simple life by earning his own maintenance by supplying faggots to the Vīraśaivas of Kalyāna. He was an author of Vacanas.

15. MAHĀDEVI (1160 A.D.): The wife of the above saint. She is an author of Vacanas in which she has solved her husband's riddles.

16. **ĀYDAKKIYA MĀRAYYA** (1160 A.D.): He is said to have lived by gleaning rice in the fields after the crops had been collected by the farmers. He was an author of Vacanas.
17. **AMBIGARA CAUḌAYYA** (1160 A.D.): He was by profession a ferryman. He is an author of Vacanas which, in the most severe language, condemn the social, religious and moral evils of the time.
18. **NULIYA CANDAYYA** (1160 A.D.): He lived in Kalyāna and earned his livelihood by preparing ropes out of a kind of grass (Medi). He also wrote Vacanas.
19. **AJAGAṆṆA** (1160 A.D.): He had a sister named Muktāyi. The *Prabhuliṅga-līle* states that Prabhudeva visited and consoled Muktāyi who was greatly distressed on account of her brother's death. The extract from a Vacana attributed to Ajagaṇṇa by R. Narasimhacharya seems to belong to Muktāyi rather than to Ajagaṇṇa, for the Mudrike "Ajagaṇṇa tande" is of Muktāyi.
20. **MANUMUNI GOMMAṬADEVA** (1160 A.D.): Tradition says that he was formerly a Jaina guru of Bijjala, and was converted to Vīraśaivisim. He is an author of Vacanas.
21. **HAḌAPADA APPAṆṆA** (1160 A.D.): He was a barber by profession, and was an influential member of the Vīraśaiva religious assembly,

the president of which was Prabhudeva. He wrote Vacanas and a *Kālajnana.*

22. **MAIDUNA RĀMAYYA** (1160 A.D.): He was a native of Bhīmāvati-pura in the Āndhra country. Special poems on his life have been written by Vīraśaiva poets. He is the author of Kannada songs on the doctrines of Vīraśaivism.

23. **ŚĪLAVANTAYYA** (1160 A.D.): The *Keladinṛpa Vijaya* mentions that he founded a maṭha in Benares. He was the author of the *Ātma-linga-praṇava-saṁyoga-sthalada Trividi.*

24. **MARUḶU DEVA** (1160 A.D.): He is also known as Maruḷu Śaṅkara-deva and Ujjeniya Maruḷu Deva. He is said to have emigrated from the Kaliṅga country to Kalyāṇa, where he lived for 12 years. He is the author of the *Marulu Devara Kanda* and some Vacanas.

25. **KALYĀṆADA BHANDĀRI ŚĀNTARASA** (1160 A.D.): He seems to have been an Officer of the King's Treasury, as his name indicates. He also wrote Vacanas.

26. **ḌAKKEYA BOMMAṆṆA** (1160 A.D.): He was more likely to have been an ordinary low-caste paraiyar drummer, as his name indicates. Perhaps he was one of those whose hereditary profession was to beat drums in military excursions. He was an author of Vacanas.

27. **TURUGĀHI RĀMAṆṆA** (1160 A.D.): He was

a cowherd by profession, and was an author of Vacanas.

28. **SUNKADA BANKAṆṆA** (1160 A.D.): He was apparently a toll-collector or tax-collector as his name indicates and was an author of Vacanas.

29. **BAHURŪPI CAUḌAYYA** (1160 A.D.): He earned his livelihood by dressing himself fantastically (Bahurūpin) in order to amuse people. He was an author of Vacanas.

30. **KINNARI BRAHMAYYA** (1160 A. D.): He was a goldsmith by profession, and lived at Kalyāṇa in the temple of Tripurāntaka. He is said to have worked miracles. He was the author of Vacanas.

31. **OKKALU MUDDAYYA** (1160 A.D.): He was a farmer, and was an author of Vacanas.

32. **GOGGAVVE** (1160 A.D.): She was an author of Vacanas.

33. **JEḌARA MĀYAṆṆA** (1160 A.D.): He was a soldier, and an author of Vacanas.

34. **ḌOHARA KAKKAYYA** (1160 A.D.): He was a tanner by profession, and an author of Vacanas.

35. **BĀCI-KĀYAKADA BASAVAPPA** (1160 A.D.): He was a carpenter, and an author of Vacanas.

36. **KĀḶAVVE** (1160 A.D.): She was the wife of the above saint, and composed Vacanas.

37. **DASARAYYA** (1160 A.D.): An author of Vacanas.

38. **VĪRAMMA** (1160 A. D.): Wife of the above Saint, and an author of Vacanas.

39. **TAḶAVĀRA KĀMIDEVA** (1160 A.D.): He seems to have been a village police-officer as his name indicates. He was an author of Vacanas.

40. **VAIDYA SANGAṆṆA** (1160 A.D.): He was a physician and an author of Vacanas.

41. **KĀḶAVVE** (1160 A.D.): Wife of Siddha Buddhayya, and an author of Vacanas.

42. **BOMTALADEVI** (1160 A.D.): She was an author of Vacanas.

43. **KADIRE KĀYAKADA REMMAVVE** (1160 A.D.): She maintained herself by spinning as is indicated by her name. She was also an author of Vacanas.

44. **RECAVVE** (1160 A.D.): Wife of Kāṭa-Kūṭayya, and an author of Vacanas.

45. **REMMAVVE** (1160 A.D.): Author of Vacanas.

46. **KOṬṬAṆADA SOMAVVE** (1160 A.D.): Author of Vacanas.

47. **LINGAMMĀ** (1160 A.D.): Wife of Haḍapada Appaṇṇa and an author of Vacanas.

48. **LAKṢMAMMĀ** (1160 A.D.): She was the wife of Konḍeya Mañcaṇṇa, who is said to have been an officer of Bijjala, often carrying tales of Basava to Bijjala. He at last repented and

was reconciled to Basava; thenceforward he became Basava's adherent. Both husband and wife were authors of Vacanas.

49. **KIRĀTA SANGAYYA** (1160 A.D.): He seems to have belonged to a class of hunters who led a very low life. He was an author of Vacanas.

50. **HENḌADA MĀRAYYA** (1160 A.D.): He seems to have belonged to a class whose profession was to deal in toddy. He was an author of Vacanas.

51. **GAṆADĀSI VĪRAṆṆA** (1160 A.D.): He appears to have been a contemporary of Basava, or he might have flourished a little later, for his name is found in the *Gaṇa-sahasra-nāma*, the authorship of which is ascribed to Pālkurike Soma (1195 A.D.). He was an author of Vacanas.

All the above authors, besides many others, took part in the discourses conducted under the presidency of Prabhudeva. The Vīraśaiva hagiologies, such as the *Basava-purāṇa* and others, mention all these. Moreover, in the Vacanas composed by these authors we meet with references to many of them. Therefore there seems to be no doubt as to their being contemporaries of Basava. The many names of women and men of all professions remove the slightest shadow of doubt regarding the social reform brought about at that time. All these occasionally dined together in the ever hospitable home of Basava.

52. **URILINGA DEVA** (1170 A.D.): From the *Ārādhya-carite* of Nīlakaṇṭha (1485 A.D.), we learn that he was the son of Śiva-leṇka Mañcaṇṇa (1160 A.D.). From the quotations in his Vacanas, he seems to have been well versed in Sanskrit, especially in the Āgama literature. He was an author of Vacanas.

53. **URILINGA PEDDI** (1180 A.D.): Tradition says that he was a dull disciple of the above saint, but by his keen desire to learn and by his firm devotion to his guru he acquired the knowledge of the sacred lore. He was an author of Vacanas.

54. **KUMĀRA BANKANĀTHA** (1430 A.D.): As noticed above, he was the disciple of Mahā-linga-deva and the guru of Jakkaṇārya. He is the author of the *Ṣaṭ-sthalopadeśa* and the *Prabhu-devara ṭīkina Vacana*.

55. **KALLU-MAṬHADA PRABHUDEVA** (1430 A.D.): He was contemporary with Jakkaṇārya and Cāmarasa, and was one of the 101 Viraktas. He is the author of the *Liṅga-līlā-vilāsa-caritra* and the *Prabhu-devara Mantra-gopyada ṭīke*.

56. **KARASTHALADA NĀGIDEVA** (1430 A.D.): He is said to have been a goldsmith in his early life. He was a disciple of Vīraṇṇoḍeya,

one of the 101 Viraktas. He is the author of Trivịdis.

57. **GURU-BASAVA** (1430 A.D.): He is the author of

(1) *Siva-yogāṅga-bhuṣaṇa*,
(2) *Sad-guru-rahasya*,
(3) *Kalyāṇeśvara*,
(4) *Svarupāmṛta*,
(5) *Avadhūta-gīte*,
(6) *Vṛṣabha-gīte*,
(7) *Manovijaya Kāvya*.

The above seven books are known as the Sapta-Kāvyas. He was apparently a great teacher of Vīraśaivism and contemporary with Jakkaṇṇa. He seems to have written also a Vacana-śāstra.

58. **GUḌḌAVVE** (1430 A.D.): Wife of Battaleśvara. Nothing more about her or her husband is known. She was an author of Vacanas.

59. **GUBBIYA MALLAṆṆA** (1475 A.D.): He was a resident of Gubbi. His genealogy is:—

(1) Amara-guṇḍada Mallikārjuna, whose disciple was
(2) Gurubhakta, who ascended the cross (Śūlavanerida Mahatvavuḷḷa Gurubhakta), whose son was
(3) Saundarya Mallikārjuna-paṇḍita, whose son was

(4) Nāganāthārya, whose son was

(5) Amaragundadārya, whose descendant was

(6) Gubbiya Mallaṇṇa (the poet). He wrote (1) *Gaṇabhāṣya Ratnamāle* and (2) *Vātula-tantra-ṭike.*

60. **KALYĀṆADA SVĀMI** (1500 A.D.): Author of the Kannada rendering of the *Kāraṇāgama* in Ṣaṭpadi metre.

61. **SURANGA** (1500 A.D.): From his book we learn that he was the son of Saṅgama-vibhu and Mahādevi. His titular deity was Somanātha of Puligere. He had the title "Karnataka-Kavi-Cakravarti", the Emperor of Kanarese Poets. His poetry is very good. Ṣaḍakṣaradeva (1655 A.D.) seems to have imitated him. His date is uncertain, but R. Narasimhacharya provisionally assigns to him 1500 A.D. He is the author of *Triṣaṣṭi-purātanara Vilāsam*, which narrates the legendary lives of the 63 Śaiva Saints, like the *Periya Purāṇa* of Śekkilar. He has not mentioned Śekkilar, and does not admit any indebtedness to the *Periya Purāṇa.* Instead he says that he has taken these stories as they were communicated to Kaṇāda by Upamanyu in the *Laingya-Purāṇa.* He begins his work with the life of Sundara-mūrti, the last of the Śaiva Saints.

62. **MASAṆAMMĀ** (1500 A.D.): She was the wife of Eḍe-maṭhada Nāgideva. Nothing more is known of her. She is an author of Vacanas.

63. **SAMPĀDANEYA SIDDHAVĪRA** (1600 A.D.): He is the compiler of:—
    (1) *Ācaraṇeya Sambandhada Vacana*,
    (2) *Liṅga-stotrada Vacana*,
    (3) *Miśra-stotra*,
    (4) *Sarvajna-mūrtiya trividi*,
    (5) *Pada-stotra*,
    (6) *Anādi-Vīra-Śaiva-sāra-sangraha*, which is referred to many times in this book. Nothing more is known about the author.

64. **SOSALE REVANĀCĀRYA** (1623 A.D.): He seems to have been a voluminous writer and an influential teacher. He is the author of:—
    (1) *Śārīraka-prakāśike*,
    (2) *Antaḥkaraṇa-prakāśike*,
    (3) *Sva-svarūpa-prakāśike*,
    (4) *Paramātma-prakāśike*,
    (5) *Nijadīpti-prakāśike*,
    (6) A commentary on the *Mahimnaḥstava*,
    (7) A commentary on the *Vīraśaiva-Siddhānta-Śikhāmaṇi*,
    (8) A commentary on the *Śivādhikya-Śikhāmaṇi*,
    (9) A commentary on the *Sadguru Ragale*.

65. **NIRĀLAMBA ŚARAṆA** (1700 A.D.): He is the author of *Akhaṇḍeśvara Vacanas*.

R. Narasimhacharya assigns to him the above date, but in all probability he lived considerably earlier.

66. **KĀDASIDDHA** (1725 A.D.): He is the author of the *Kāḍa-Siddheśvara Vacana*. He also appears to have lived earlier than the above date assigned to him by R. Narasimhacharya.

67. **NIṬṬŪRA NAÑJAṆĀCĀRYA** (1725 A.D.): He was a native of Niṭṭūra, and author of the *Vedānta-sāra-vīraśaiva-cintāmaṇi* and the *Śabda-maṇi-darpana-ṭīke*. He was apparently well versed in Sanskrit and Kannada. He has quoted a number of Śaivāgamas in his book. From his many quotations there seems to be no doubt that he had a great command over Vedic as well as Āgamic literature.

APPENDIX II

THE CONSTITUENTS OF MĀYĀ

According to Vīrabhadradeva, the following are the constituents of Māyā:—

1. Six instruments (Ṣaṭkaraṇāni): mind (Manas), intellect (Buddhi), thought (Citta), egoism (Ahaṅkāra), knowledge (Jnāna); and Bhāva, which is described as the power of objects (*Viṣaya-Śaktir eva Bhāvaḥ*).
2. The group of six enemies (Ari-Ṣaḍvarga): lust (Kāma), anger (Krodha), avarice (Lobha), delusion (Moha), haughtiness (Mada) and envy (Matsara).
3. Six sources of misconceptions (Ṣaḍ-bhrama): Jāti, Varṇa, Āśrama, Kula, Gotra and Nāma.
4. Six changes (Ṣaḍ-bhāva-vikāra): Is (Asti), is born (Jāyate), is modified (Vipariṇamate), increases (Vardhate), decreases (Kṣīyate) and perishes (Nasyati).
5. Six waves (Ṣaḍ Urmayaḥ): hunger (Kṣudhā), thirst (Trasṇā), sorrow (Śoka), delusion (Moha), old-age (Jarā), and death (Maraṇa).
6. Ten objects: sound, touch, form, humidity (Rasa), scent (Gandha), speaking, giving, walking, excreting, and enjoying (Ānanda).
7. Eight conceits: due to family, due to beauty, due to youth, due to haughtiness (Chala), due

to penance (Tapas), due to wealth, due to royal estate (Rājya), and due to learning (Vidyā).

8. Seven sources of attractions or evil habits (Vyasana): gambling, drinking, eating forbidden food such as mutton, adultery (Paradāragamana), and harlotry (Veśyagamana).
9. Five sources of pain (Pañca-Kleśa): ignorance (Avidyā), egoism (Asmitā), attachment to sense objects (Abhiniveśa), passion and hatred.
10. Five sheaths: formed of food, breath, mind, knowledge and bliss.
11. Eight bonds (Aṣṭa-pāśa): fear, doubt, Śīla, family (Kula), vow (Vrata), compassion, (Karuṇa), shame (Lajjā) and loathing (Jugupsā).
12. Three distresses: caused by gods, by one's own self, and by elements or beings.

APPENDIX III

THE ṢAṬ-STHALAS AND THEIR SUB-SECTIONS

In the Vacana-Śāstra, each of these Sthalas is divided into six Sthalas, namely, the Bhakta-sthala in the Bhakta-Sthala; the Maheśa-Sthala in the Bhakta-Sthala, and so on. Altogether there are 36 Sthalas. But Cennabasava mentions that these 36 Sthalas are again divided into 216 Sthalas, the principle of division being the same. Śivayogi-Śivācārya divides the main six Sthalas into 101 Sthalas, the names of which are not found in the divisions of Cennabasava or of the Vacana-Śāstra. Moreover, the principle of division is not so simple as in that of 36 or 216 Sthalas.

Maggeyya Māyideva, as we have already seen, interprets Sthala as the cosmic principle or Para-Brahman. From this cosmic principle he derives six Sthalas. According to him, the Sthala is the Para-Brahman which, through the agitation (Sphuraṇa) of the highest power (Parāśakti) hidden in it, divides itself into two, namely—Liṅgasthala, or Śiva, the worshipful or that which is to be worshipped or adored, and Aṅgasthala or Jīva, the worshipper or adorer. This distinction in the Sthala—Para Brahman—does not affect it like the division in the sky into Ghaṭākāśa and Mahākāśa. This is the Ābhasa theory, which is met with in the Trika. In the same way Śakti, the innate power, becomes two by her own independent will (*Sva-Svātantrya-balena tu*), one resorting to Śiva and being named Kalā, the other resorting to Jīva and being named Bhakti. We know already that Kalā-śakti brings entanglements to the soul and that Bhakti-Śakti liberates it from them.

Then the Liṅgasthala is divided into three:—

1. Bhāvaliṅga, which has no parts, is to be perceived by Bhāva (faith); it is only Sat unconditioned by time or space, and is higher than the highest, being embodied in Nāda.
2. Prāṇa-liṅga, which has parts and no parts, is to be perceived by Prāṇa, i.e., mind (here it does not mean either vital breath or the self); it is Cit, intelligence, is subtle and is embodied in Bindu.
3. Iṣṭaliṅga, which has parts (Sakala), is to be apprehended by the eye; it is Ānanda or joy, is gross, and is embodied in Kalā.

Each of these Liṅgas becomes divided into two. From the first came (1) Mahāliṅga, which is Śūnya, pure, perfect, subtle, higher than the highest, unfathomable, and capable of being apprehended by faith and love, and (2) Prasādaliṅga, which is light (Jyotirmaya), eternal, indivisible, imperceptible to the sense, indestructible, and Sādākhya. From the second came (3) Caraliṅga which is infinite, pervading the internal and external, full of light, Puruṣa, higher than Akṣara and to be contemplated by mind alone, and (4) Śivaliṅga which is finite, possessed of Vidyā and Kalā, and has celestial lustre and one face. From the third come (5) Guruliṅga which is endowed with agency, "presides over every system or science that instructs (Sarvopadeśaviditam Prakṛtipratiṣṭhitam), is full of light a boundless ocean of joy and dwells in human intelligence," and (6) Ācāraliṅga, which "in the shape of action serves as the support for the existence of all things, which is conceivable by the mind, and leads to a life of renunciation". Corresponding to these Liṅgas there arise from the Kalā-Śakti six Śaktis, namely, Cicchakti, Parāśakti, Ādiśakti, Icchā-Śakti, Jnāna-Śakti, and Kriyā-Śakti, which become united to six Liṅgas in their respective order.

The Aṅgasthala is also divided into three:—

1. Yogānga, which leads to the happiness of Śivayoga, and which corresponds to the resident of the Causal (Kāraṇa) body present in deep sleep, known as Prājna.
2. Bhogānga, which leads to enjoyment along with Śiva, and which corresponds to the resident of the subtle body present in dreams known as Taijasa.
3. Tyāgānga, which leads to the abandonment

of Samsāra, and which corresponds to the gross body present in the wakeful condition, known as Viśva.

Each of these Angasthalas becomes divided into two:

From Yogānga come Aikya and Śaraṇa; from Bhogānga, Prāṇalingin and Prasādin; from Tyāgānga, Maheśa and Bhakta. Corresponding to these, the Bhakti-Śakti gives rise to six Śaktis, namely Samarasa, Ānanda, Anubhava, Avadhāna, Naiṣṭhikī and Sadbhakti, which become united to six Angasthalas in their respective order. The six Angasthalas united with six Bhakti-Śaktis worship six Lingasthalas united to six Kalā-Śaktis. Such is the account of the evolution of Ṣaṭ-Sthalas.

Maggeya Māyideva has not rejected the interpretation of Sthala as a stage. He believes in it and adheres to it in his book. He closely follows the explanation of the authors of Vacanaśāstra sketched above. He also admits the superiority of one Sthala over the other as a higher stage for the soul to rise. So far there is no difference of opinion between him and the authors of Vacanaśāstra, but we mark in him a tendency to attribute cosmic sense to Sthalas. All Vīraśaiva teachers who came after him follow this method. Toṇṭada Siddheśvara explains Sthala in the same way; therefore we are not sure when and by whom such an explanation was offered. But it seems very probable that the interpretation put on Sthala by Māyideva, if not unknown, at least was not current in the days of Basava and Cennabasava, for there is no hint in their books of such an interpretation.

It is already mentioned that there is a striking resemblance between the Vīraśaiva Sthala and the Jaina Guṇasthāna. The similarity is so exact in ideas as to give rise to the presumption of borrowing; yet it is not without differences. The Jaina Guṇasthānas are 14 in number, while the Vīraśaiva Sthalas are 6 only. Although we may neglect this minor point, we notice another very important difference. In Jainisim, the soul, while rising Guṇa after Guṇa, is liable to fall, whereas in Vīraśaivism, when the ascent is once started, there is neither fall nor hindrance in climbing. It is very difficult to mount the Jaina Guṇasthānas, for the slightest violation of observance in the process hurls down the soul. Besides, no one knows how many births or Yugas it takes for an individual to climb. Since the appearance of the universe, only 24 persons have reached the height. In Vīraśaivism every member is assured of reaching the goal in this very birth. There is a possibility that the Vīraśaivas, after borrowing the idea from Jainism, later on simplified it. It is not however probable; for, we find more striking resemblances in Buddhism.

"More abstruse are the positions of Mastery (Abhibhāyatanāni) which are essentially modes of contemplating external forms, finite or boundless, and coloured blue, yellow, red, white, and appreciating their true impermanence and thus presumably rendering vacant the mind. Akin to these exercises are the first three of the stages of deliverance (Vimokkha), which seem to be, first, the contemplation by a man of his own material form, then of external form, and then the attainment of intentness. Then by passing beyond any conception of matter or idea of sensation and suppressing the idea of multiformity, he attains the stage of mind in which the only idea present is the infinity of space (Ākāsānañca). On this follows a stage in which the infinity or unboundedness of intellect (Viññānānanca) is alone present. The next stage is reached when there is nothing at all present to the mind (Akiñcañjhāyatana). Then is achieved the stage when neither the presence of ideas nor the absence of ideas is specifically present (Nevasaññāsaññāyatana). Finally is attained the stage where there is supression of both sensation and idea (Saññāvedayita-nirodha)" (Dr. A. B. Keith, *Buddhist Philosophy in India and Ceylon*, pp. 123-124). The object and the process described in this passage are remarkably like those of the Ṣaṭsthalas, and their substance generally appears to be similar. Moreover, if we put the first three stages of Buddhism in one group, as they taken together seem to contain the sentiment found in the Bhakta-Sthala, the number of stages in this passage will then be six, the exact number of the Vīraśaiva Sthalas. The first stage in Buddhism begins with the contemplation by a man of his own material form. The first stage in Vīraśaivism begins with the worship of Iṣṭaliṅga. Again, if we observe very closely the rules for modelling Iṣṭaliṅga, we find some light on this topic. The substance of these rules is that the Iṣṭaliṅga should be true to Pañca-sūtra (five threads), i.e., true to these five measurements: (1) the circumference of the lower Pīṭha, (2) the circumference of the upper Pīṭha, (3) the circumference of the Piṇḍikā, (4) the height from the bottom of the lower Pīṭha to the top of the Piṇḍikā, and (5) the height of the Piṇḍikā from the upper surface of the upper Pīṭha; these should be respectively in the same proportion of (1) the circumference of the seat with both legs folded and crossed (the posture named Padmāsana), (2) the circumference of the breast, including shoulders and left hand extended in front to hold on the palm the Liṅga, (3) the circumference of head, (4) the height from the bottom of the spinal cord, well straightened, to the top of the head, and (5) the height from the shoulders to the top of the head of a Saint, while undergoing the process of Śivayoga or of Liṅgapūjā. This measurement suggests that in all probability, at the bottom of the conception of Iṣṭaliṅga, there is the idea of the material form of man, corresponding to "the contemplation by a man of his own material form" of Buddhism. Besides, the essential feature of the Liṅgapūjā in Vīraśaivism is the contemplation of the Reality, Śiva, looking intently at the Iṣṭaliṅga on the palm and penetrating within. Perhaps there is another significant resemblance between the contemplation of external forms coloured blue, yellow, red and white in Buddhism and the plastering of the Iṣṭaliṅga with a blue or black substance called Kanthe. The last stage in the above passage exactly coincides with the description of the Aikyasthala. These striking similarities tempt us to admit borrowing on the part of the Vīraśaivas. We should be very careful, for Dr. Keith holds that "from Yoga Buddhism borrowed the conception of a carefully planned regulation of psychical life in order to attain the desired end" (*Buddhist Philosophy in India and Ceylon*, p. 145). These stages and practices of Buddhism, therefore, as Dr. Keith opines, might owe their origin to the Yoga, which was also a Śaiva sect. In each and every step in the philosophical and religious aspects of the Vīraśaivas we find traces of Yoga.

Moreover, the idea of grades in the spiritual life seems to be common to all religions; therefore it is also not improbable that the Vīraśaivas might have evolved independently the doctrines of Ṣaṭsthalas.

APPENDIX IV

EKOTTARAŚATA-STHALA: 101 STHALAS

The six main Sthalas, as is already mentioned, are divided into a number of sub-sthalas which are 216 according to Cennabasava and 101 according to Śivayogi Śivācārya. The principle of division in the case of Cennabasava is very simple. Each one of the six Sthalas is divided into six stages; each one of these is again divided into six; therefore each main Sthala contains 36 sub-Sthalas. Śivayogi Śivācārya seems to be arbitrary in his division; yet, by observing very carefully all the minor Sthalas, we find some principle by which he is guided throughout. He divides each one of the main Sthalas into two; Aṅgasthala and Lingasthala. Each one of these is further divided into a number of Sthalas. All these appear to indicate the degrees of spiritual elevation of the soul. Altogether there are 44 Aṅga-Sthalas and 57 Linga-Sthalas. Śivayogi Śivācārya collected and handed down the doctrines of 101 Sthalas said to have been formerly communicated to the sage Agastya by Reṇukācārya, one of the five traditional founders of Vīraśaivism; therefore the 101 Sthalas are said to be as ancient as Agastya, the mythical sage who is believed to be the first Āryan teacher to come to the South. He is a very popular figure in Tamil literature, and is believed to have written the first Tamil grammar. We are not certain which Agastya was the pupil of Reṇukācārya. Sivayogi Śivācārya mentions that Reṇukācārya was a contemporary of Vibhīṣana, the brother of Rāvaṇa, the villain of the *Rāmāyaṇa*, the great epic of India. Then Agastya is the same sage in whose Āśrama Rāma lived. In spite of this supposed antiquity of the 101 Sthalas, there seems to be no trace of this division in the books of Basava or Cennabasava or their colleagues. For lack of authentic proof of antiquity, the development of these 101 Sthalas may be taken to be later than the 12th century. However, the division into the 101 Sthalas is very popular among modern Vīraśaivas. The following is a brief summary of these Sthalas:—

Śivayogi Śivācārya seems to advocate three stages in achieving the goal. The first is *knowing* or understanding, a mere understanding caused by the spiritual instruction of the Guru. The second is *experiencing* or realizing what is imparted by the Guru, through the process of Kriyā or Pūjā, the principal feature of which is deep thinking or fixing one's attention on the Liṅga. The third is the *achievement* of what is realized. The process of achievement is the continuance of the method of what is called Liṅgānusandhāna, the internal penetration through the Liṅga. These are reflected in the 101 Sthalas.

In the Bhakta-sthala the individual is offered the

Iṣṭaliṅga by his Guru, who also instructs him as to the goal and the method of attaining it. Through his Guru he knows that the goal is unity with the Deity, which implies that he is also akin to the Deity. This is mere knowledge and does not bring unity, or the goal, nearer. This comes under the first stage. Then, through devotion to the Iṣṭaliṅga and chaste living according to the direction of his Guru, he starts on his journey towards the goal. When he approaches the Prāṇaliṅgīsthala, the realization of his goal dawns on him slowly. He realizes it completely at the end of the Śaraṇasthala. In the Aikyasthala, there is complete achievement of the goal. If we neglect this feature of Śivayogi Śivācārya, his book, the *Siddhānta-Śikhāmaṇi*, becomes a mass of contradiction.

THE BHAKTA-STHALA contains 24 sub-sthalas, 15 Angasthalas and 9 Liṅga-sthalas.

The 15 Anga-sthalas are as follows:—

1. The embodied soul, after exhausting the accumulated impurities, becomes pure and turns its devotion towards God. Such a soul is known as Piṇḍa or purified individual, This stage is called the *Piṇḍasthala* (1). *
2. In the next stage, it comes to the conclusion that it is different from the body and God

---

* The serial numbers of the 101 Sthalas are thus indicated at the end of the various paragraphs describing them.

who is its master. This is *Piṇḍajnāna-sthala* (2).

3. In the next stage, it realizes the non-eternal nature of material objects. It concludes that the Samsāra and material objects are a source of misery; therefore it feels a kind of disgust towards them.
This is the *Samsārā heya-sthala* (3).
4. Next, the individual desires to be relieved of worldly entanglements, and therefore searches for a Guru, who accepts him by initiation. This is the *Guru-Kāruṇya-Sthala*, a stage in which the compassion of the Guru is gained (4).
5. Then the Guru performs three kinds of Dīkṣas—Vedhā, Mantra and Kriyā—simultaneously to three bodies and joins three Liṅgas, Bhāva, Prāṇa and Iṣṭa, to these bodies respectively. This is the *Liṅga-dhāraṇa-sthala* (5).

6-8. The wearing of the Liṅga is necessarily followed by applying the Vibhūti, sacred ashes, to the parts of his body; by wearing Rudrākṣa; and by the repetition of the sacred Mantra. These three represent three Sthalas (6-8).

9. Then the individual has firm devotion. This forms the *Bhakti-mārga-Kriyā-sthala*, observing the process of devotion (9).

10. The devotion of the individual should be equally directed towards his Guru and Śiva. The Guru is the visible Śiva. He should not make any distinction between Śiva and Guru. This is *Ubhaya-sthala* (10).
11. Together with Śiva and the Guru, the Liṅga is also an object of veneration. This is *Trividha-Sampatti-Sthala* (11).
12. The same veneration is to be extended to Pādodaka, sacred water, and objects offered to Śiva. This is *Caturvidha-Sārāya-Sthala* (12).
13. Such an individual gives alms according to his powers with a desire to attain merit. This is *Upādhi-māṭa-Sthala* (13).
14. Then he feels the futility of acquiring merit, but continues to give alms without a desire for merit. This is *Nirupādhi-māṭa-Sthala* (14).
15. In the next, the individual does good deeds for the sake of being serviceable to beings, either by offering what he can afford or by any other means, without being conscious of the fact that it is his duty to do so. This is *Sahaja-māṭa-sthala* (15).

The distinction between these three stages is as follows:—

In the Upadhi-māṭa-sthala, the individual feels it his duty to be serviceable to beings, but it is tainted with a desire to attain merit or happiness. In the

Nirupadhi-māṭa-sthala, there is no taint of seeking merit or happiness, but he is conscious that it is his duty to do good. In the Sahaja-māṭa-sthala, the individual is unconscious that he is doing something good, and automatically does it.

In these the spirit of the teachings of the *Bhagavedgītā*, namely "doing action without a desire for reward", seems to be reflected.

The nine Liṅga-sthalas are as follows:—

1. The Guru initiates the individual who wants to be relieved from bondage. This is the *Dīkṣā-Guru-Sthala* (16).
2. After initiation the individual is under the spiritual guidance of his Guru, who prepares his mind to receive Jnāna. This is the *Sikṣā-Guru-Sthala* (17).
3. After some time the individual becomes capable of following discourses on topics of Jnāna. The Guru, after enlightening him slowly about the goal, puts him on the right path, by following which he secures right knowledge (Samyoga-jnāna). This is the *Jnāna-guru-sthala* (18).
4. In the last stage, the individual is taught to believe in the Iṣṭa-liṅga as the highest lustre, namely Para-Brahmā, by the worship of which alone he achieves the goal. In this stage he discards all forms of the Supreme

and attaches himself intently to his Iṣṭa-Liṅga. This is the *Kriyā-Linga-Sthala* (19).

5. Side by side with the worship of the Iṣṭa-liṅga, he tries to penetrate within. He makes a search in the innermost heart, where he finds the Bhāvaliṅga, the subtlest form of Liṅga of faith, and begins to worship it there. The worship of the Iṣṭa-liṅga purifies him externally and that of Bhāva-liṅga internally. This is the *Bhāvalinga-sthala* (20).

6. Internal and external purity leads to the Jnāna, the realization of the Supreme, higher than the highest (Parātpara). As a preliminary step to Jnāna, there dawns the great bliss (Paramānanda). This is the *Jnāna-liṅga-sthala* (21).

7. The great bliss that has dawned on him in the previous stage banishes his individuation (Ahamkāra) and five afflictions (Pañca-kleśas). He is content with the proceeds of begging. In his eyes the King and the beggar are equal. He is pleased with whatever he obtains, (Yadṛcchā-lābha-santuṣṭah); is self-controlled and engrossed in that great bliss. This is the *Svayam-liṅga-sthala* (22).

8. Then he undertakes the wandering life, being full of peace (Śānti), self-restraint (Dānti) and balance of mind (Sama-buddhi). He is

indifferent to honour or dishonour. This is the *Caraliṅga-sthala* (23).

9. Then he looks on this world as of no use and on worldly objects as being worthless like a blade of grass. He wanders in the world according to his will, and is free from attachments of any kind. This is the *Paraliṅga-sthala* (24).

The description of the four stages from the 5th to 9th contains verses which are similar to those describing the condition of the Sthiraprajna in the *Bhagavadgītā*.

These nine Liṅga-sthalas come under the Bhakta-sthala. It is not made clear in the text when the soul reaches these stages. The author groups all the Anga-sthalas, 44 in number, in one place, and the 57 Liṅga-sthalas in another place. It is more probable that the ascent of the soul is simultaneous in the Anga and Liṅga-sthalas. The Gurukāruṇya-sthala, the 4th in the Anga-sthalas, seems to be simultaneous with the Dīkṣāguru-sthala, the 1st in the Liṅga-sthala. By the time the soul ascends the last Anga-sthala in the Bhakta-sthala, it is probable that it also reaches the last Liṅga-sthala of the Bhakta-sthala.

In the next main Sthala, Bhakti and duality, namely the relation of the soul to God as servant to master, remain intact. Here the principal feature is that the individual rejects with disgust the prospect of attaining the offices of Brahmā and Viṣṇu.

THE MAHEŚVARA-STHALA consists of 18 sub-sthalas, 9 Anga and 9 Liṅga-sthalas.

The Nine Anga-sthalas are as follows:—

1. The individual firmly believes in the superiority of Rudra-Śiva over all Gods; Śiva alone can secure Mukti to souls. Strict observance of moral and ethical rules is enjoined. Egoism (Ahamkāra) and the six enemies (Ṣaḍripu), such as lust, passion, etc., are completely mastered. The individual is always joyful, and is bent on doing good to all beings (*Sarva-prāṇi-hite rataḥ*), but he does not tolerate any aspersions cast on Śiva or his followers. This is the *Maheśvara-praśaṁśā-sthala* (25).
2. He then looks on his Iṣṭa-liṅga as the emblem of the great Rudra-Śiva and becomes so much convinced of the purifying nature of the Liṅga that he never parts with it, even at the risk of his life. This is the *Liṅga-Niṣṭhā-Sthala* (26).
3. He naturally discards the distinctions of castes, stages, etc. One who has undergone the Śaiva rites (Śiva-Saṁskāra) has no caste-distinction just as there is no form in the wood burnt by fire. This is *Pūrvāśraya-nirasana-sthala* (27).

4. He must believe in the distinctness of Śiva and Jīva, their relation being that of master and servant. For, in unity (Advaita) there is no possibility of distinction between the worshipper and the object of worship, (Pūjya-Pūjakabhāva). This is the *Advaita-nirasana-sthala* (28).
5. In the Hindu rituals there are some Mantras called Āhvāna-mantra, the Mantra for inviting Gods to accept worship, and Visarjana-mantra, the Mantra allowing Gods to leave after the completion of Pūja. Vīraśaivism refuses to observe these Mantras, because it believes in the presence of God always in the individual in the form of the Iṣṭaliṅga. In this stage this is emphasised. It is the *Āhvāna-Nirasana-Sthala* (29).
6. In this stage earth, water, etc., which are the eight forms of Śiva, are to be considered as eight objects presided over by Śiva. Śiva moulds and controls all these as the potter (Kulāla) the lump of earth. This is the *Aṣṭamūrti-nirasana-sthala* (30).
7. All Śrutis declare that God is existent in all. But, in this stage, the individual is to believe in the existence of Śiva predominantly in the Iṣṭaliṅga, like fire in the Samī-garbha. The plausible argument is that the belief in the existence of Śiva in all objects leads to the

worship of all objects, and not only the Liṅga. The Linga is the all-existing and all-pervading Para-Brahman reduced to shape by the Guru; hence the predominant existence of Śiva in the Iṣṭaliṅga. This is the *Sarva-gata-nirasana-sthala* (31).

8. Though Śiva is to be sought in the Liṅga, which alone is to be worshipped, he is really in all. The universe is nothing but his own transformation just as foam and bubbles are of the water. This is the *Śiva-Jaganmaya-Sthala* (32).
9. Yet Śiva is residing in the heart of his devotees more than in anything else. This is the *Bhakta-dehika-sthala* (33).

The nine Liṅga-sthalas are as follows:—

1. Śiva is inside the heart of all beings; without worship (Kriyā), knowledge of him is not possible, just as fire, though existing in the fire-stick (Araṇi), is not manifested without rubbing; therefore one should worship Śiva according to rites and rules prescribed in the Śaivāgamas. This is the *Kriyāgama-sthala* (34).
2. Together with external worship, internal worship is also essential. This is the *Bhāvāgama-sthala* (35).
3. Mere mechanical worship alone is of no use. It must be united to Jnāna. Jnāna and Kriyā,

when united to one another, like the united efforts of a lame man sitting on the shoulders of a blind man, lead to realization. Without Jnāna, the deluding effects of Citta do not vanish, like the darkness in the absence of the lamp. This is the *Jnānāgama-sthala* (36).

4. The body is useful to serve God and to gain Jnāna; therefore the Śivayogin should be in possession of the body, i.e., should be conscious of the necessity of his body. This is the *Sakāya-Sthala* (37).
5. In the next stage, the Śivayogin being absorbed in the great bliss of his Para-liṅga, becomes unconscious of his body. This is the *Akāya-sthala* (38).
6. Then the Śivayogin feels that his entire body is pervaded by the Para-Brahma. This is the *Parakāya-sthala* (39).
7. The life of a Śivayogin is full of righteousness, as he practises harmlessness to beings, truthfulness, etc., and is very serviceable to the world. This is the *Dharmācāra-sthala* (40).
8. The Śivayogin performs all his actions occasionally or constantly with Śiva-bhāva, i.e., their results are not enjoyed solely by him but are offered to Śiva. This is the *Bhāvācāra-sthala*. This appears to echo the sentiment of the *Bhagavadgītā*, III.30 (41).

9. The Śivayogin, though doing actions, is engrossed in Śiva-jnāna, which reveals the Paratattva, the great and perfect light. This is the *Jnānācāra-sthala* (42).

THE PRASADĪSTHALA consists of 16 sub-sthalas, 7 Anga-sthalas and 9 Liṅga-sthalas.

The Seven Anga-sthalas are as follows:—

1. The Maheśvara, the individual or Śivayogin of the last main Sthala, achieves purity of mind and enters into the next stage. The achievement of a higher degree of purity is hastened by the favour of Śiva. Prasāda means favour. The favour is shown when one gives something with love to another. The object that indicates favour is also called Prasāda. The Maheśvara offers whatever he has, even food, drink, etc., to Śiva, and receives it back as Śiva-prasāda. Partaking of such articles, received back as Śiva-Prasāda, hastens the purity of mind. Such a Maheśvara is called the Prasādin. This stage is called the *Prasādī-sthala* (43).
2. The purity of mind leads to veneration of the Guru, who appears identical with Śiva, though he looks like an ordinary man. This is the *Guru-Mahātmya-Sthala* (44).
3. Then the veneration is extended to the Liṅga. This is the *Liṅga-Mahātmya-Sthala* (45).
4. The same devotion is extended to holy men

called Jangamas or Śivayogis. They are so called because they see Śiva in their own form. They are Śivayogis who, by means of Śivayoga, find Cit or Caitanya (Cidrūpa) in the obscurities of this world, who have cast away Malas, and who are the Masters of the Śivajnāna which disperses the darkness of this horrible Samsāra. This is the *Jangama-Mahātmya-Sthala* (46).

5-7. The same veneration is extended to the Bhakta, Śaraṇa, and Prasādin, and belief in their greatness and purifying nature becomes firmly fixed. These form three sthalas, viz., *Bhakta-Śaraṇa-Prasāda - Mahātmya - Sthalas* (47-49).

All these look more or less like repetitions. Their importance is already mentioned in the Bhakta-sthala; therefore there appears to be no necessity to mention them again. The author, in repeating these, appears to be under the impression that their importance is merely *known* in the Bhakta-sthala while here it is *realized.*

The Nine Liṅga-sthalas are as follows:—

1-2. The Prasādin is now in the position of bestowing favour (Anugraha) on all by means of his presence. This stage is the *Kāyānugraha-sthala.* He has under control all the sense-organs; yet their outward functions are apparent. In one moment he fixes his gaze within and in another moment he looks at wordly objects. Though he is in possession of sense-organs, he is as if without them. His mind is fixed on Śiva. This is the *Indriyānugraha-sthala* (50-51).

3. All his sense-organs are retracted in the next stage; his vital breaths (Prāṇas) become pacified or steadied (*Śāntatvāt Prāṇa-Vṛttīnām*), his mind calm and fixed on the internal vision of Śiva. Now the Śivayogin looks like a post (Sthāṇuvadbhāti). This is the *Prāṇānugraha-sthala* (52).
4-6. Then all the adjuncts of body, sense-organs and Bhāva of the Śivayogi vanish. These are three sthalas, namely the *Kāyārpita*, *Karaṇārpita*, and *Bhāvārpita sthalas* (53-55).
7. Such a Śivayogin can guide those who seek his help. This is called the *Śiṣyasthala* (56).
8. Those who place themselves under the guidance of such a Śivayogin, devote themselves to his services. This is the *Suśrūṣāsthala* (57).
9. Those who serve a Śivayogin and become adepts in and follow strictly the lessons received from him, attain to the stage of being served by others. This is the *Sevyasthala* (58).

The Prasādin, being purified on account of his concentration on Śiva, gains Jnāna. The object of

Jnāna is the Caitanyātmaka-liṅga, the Linga whose essence is Caitanya. The Sivayogin who realises this Liṅga is called the Prānalingin.

THE PRĀṆA-LINGĪSTHALA has 14 sub-sthalas, 5 Anga-sthalas and 9 Liṅga-sthalas.

The 5 Aṅga-sthalas are as follows:—

1. Sivayogins, adepts in Sivayoga, call that light produced by the collision of Prāṇa and Apāna the Prāṇaliṅga. They also call that in which Prāṇa, the mind, is absorbed like the frost (Tuhina) in the sun, the Prāṇaliṅga. He who realises this is the Prāṇaliṅgin. They also call him a Prāṇaliṅgin who pursues the internal illuminating light called the *Para-Brahma-liṅga*. In short, the stage in which there is realization of the internal illuminating light through the process of Sivayoga is known as the *Prāṇaliṅgī-sthala* (59).
2. The internal worship of such a Liṅga is the *Prāṇa-liṅgārcanā-sthala* (60).
3. Such worship leads to Samādhi, trance due to concentration. It is described as follows:—There are six wheels (Cakra) in six parts of the body i.e., Ādhāra, Svādhiṣṭhāna, Maṇipūraka, Anāhata, Viśuddhi and Ājnā, in the Guda, Guhya, navel, heart, neck, and the place between the eye-brows (Bhrūmadhya) respectively. These Cakras have lotuses consisting of 4, 6, 10, 12, 16 and 32 petals

respectively. Over Bhrūmadhya there is a lotus with a thousand petals. There is a light similar to the pure digit of the Moon. Above it there is a place called Kailāsa. If the Yogi rises to this height, he achieves Samāḍhi. This stage is known as *Śivayoga-Samādhi-sthala* (61).

4. The stage of experience of the internal Liṅga by such Śivayogins is the *Liṅga-nija-sthala* (62).
5. Then the realization of the unity of the soul with the Deity dawns. Anga means the soul, and Liṅga means Śiva. The Linga is in union with the Anga. This is the *Anga-liṅga-sthala* (63).

The Nine Liṅgasthalas are as follows:—

1. The Śivayogin who has thus progressed, then ceases to make a distinction between soul and Para-Brahman. This is the *Ātma-sthala* (64).
2. The next stage is explained in three ways:—
    (1) The Śivayogin, though still residing in the body, is unattached to the body and thinks himself to be the Paramātman.
    (2) The soul at the time of receiving instruction from the Guru is united with the qualities of the Jīva. After strictly acting according to instructions, it abandons the qualities of the Jīva and gains those of Śiva. It has gained only the qualities

of Śiva, and not Śivahood. As it is above the stage of Jīva and below Śiva, it is known as existing in the middle (Antarāla).

(3) The knowledge realized in this stage dispels all ideas of identification of the soul with man, beast, etc. This stage is known as the *Antarātma-sthala*. The Antarātmā, though residing in the body, is not subject to its effects, such as pleasure, pain, etc. They leave no impressions on the soul, like water on a lotus-leaf. (65).

3. The stage in which the Śivayogin gains Śivādvaitajnāna is known as the *Paramātma-sthala* (66).
4. Then the Śivayogin remains completely aloof from the body and its effects. This is the *Nirdehāgama-sthala* (67).
5. In the next stage, the Bhāva of the Śivayogin is free from the activities of the sense organs. This is the *Nirbhāvāgama-sthala* (68).
6. In the next the Śivayogin ceases to distinguish between objects and objects. He sees Śiva in all things. This is the *Naṣṭāgama-sthala* (69).
7. Then the Śivayogin receives the Prasāda of Śiva. This is the *Ādiprasāda-sthala* (70).

8. Then he obtains the vision of Śiva. This is the *Antya-prasāda-sthala* (71).
9. The Śivayogin then becomes worthy of the same reverence as is due to Śiva. This is the *Sevya-prasāda-sthala* (72).

The next Sthala is that of Śaraṇa, one who has surrendered himself completely.

THE ŚARAṆASTHALA consists of 16 sub-sthalas, 4 Anga-sthalas and 12 Linga-sthalas.

The Four Aṅga-sthalas are as follows:—

1. Complete self-surrender and pure attachment to Śiva, like that of a chaste wife to her husband, form the principal feature of this stage. In the last stage of the Prasādī-sthala, it is mentioned that the identity of the soul with the Deity is realized and confirmed; but the simile used in this stage, viz., the comparison of Śaraṇa to a chaste and devoted wife (Pativratā-nāri) and Śiva to a good and responsive husband, leads us to believe that there still lingers a duality, however dim it may be. Such a husband and such a wife, though they are one in mind, thought, etc., are two beings in body at any rate. This is the *Śaraṇa-sthala* (73).
2. Firm, chaste, and unswerving devotion to Śiva removes the darkness. This is the *Tāmasa-nirasana-sthala* (74).

3. Then the true understanding becomes brighter. This is the *Nirdeśa-sthala* (75).
4. Then the Śivayogin, being enlightened by this magnificent light, proceeds to achieve the Śiva-tattva. This is the *Śīla-sampādana-sthala* (76).

The twelve Liṅga-sthalas are as follows:—

1. Now the distinction between the Guru and the pupil ceases to exist. They both become equal and almost one. This is the *Dīkśā-Pādodaka-sthala* (77).
2. Then the consciousness of the equality of the Guru and his Śiṣya arises. This is the *Śikṣā-Pādodaka-sthala* (78).
3. Then the consciousness of bliss due to the knowledge of the equality of the Guru and Śiṣya becomes manifest. This is the *Jnāna-pādodaka-sthala* (79).
4. In the next stage the Śivayogin, though active, is unattached to the results of what he does. His activities, though beneficial to other beings, are not of any use to him. His living is only apparent, like the serpent in the rope (Rajju-sarpa). He appears to the people like an ordinary man doing this or that, but really he is above everything. This is the *Kriyā-niṣpatti-sthala* (80).
5. The Śivayogin withdraws his Bhāva from external things and fixes it on Śiva alone.

This is the *Bhāva-niṣpatti-sthala* (81).

6. Then he becomes unconscious of all external objects. Therefore the function of apprehending objects around him ceases, on account of want of operation. This is the *Jnāna-niṣpatti-sthala* (82).

These three stages appear to be repetitions of Linga-sthalas 1-3 of Prasādī-sthala, which echo the sentiment of the *Bhagavadgītā*. Those stages come before, and these after realization.

7. Then the Śivayogin realizes his Ātmā, though confined to the body, to be Śiva, like the ether confined in the jar. This is the *Piṇḍākāśa-sthala* (83).
8. Then he realizes that the souls of all beings are Śiva, but they appear different, as the ether confined in different objects appears different. This is the *Bindvākāśa-sthala* (84).
9. Then dawns the realization that his Ātmā and the Ātmās of all beings are one and the same Śiva, the Paramātmā. This is the *Mahākāśa-sthala* (85).
10. The Śivayogin, though he is unconscious of external objects and has almost ceased to exist for the external world, has his internal functions still working, i.e., he still performs the Mānasa-pūjā, the internal worship which connects the soul with the Linga. This is the *Kriyā-Prakāśa-sthala* (85).

11-12. This internal Anusandhāna throws a flood of light on his Bhāva which results in dispelling all upādhis, the curtain that separates Jīva and Śiva. These are two Sthalas, namely *Bhāva-Prakāśa-sthala* and *Jnānaprakāśa-sthala* (87-88).

THE AIKYA-STHALA consist of 13 sub-sthalas, 4 Anga-sthalas and 9 Liṅga-sthalas.

The Four Anga-sthalas are as follows:—

1. The realization of unity (Aikya) results in a great bliss of Śiva (Śivānanda). Now the Śivayogin is completely plunged in it. To him this world, the creation of Māyā, does not exist. He sees nothing but Śiva. This is the *Aikya-sthala* (89).
2. Even now the Śivayogin is in possession of the body, the functions of which still continue, in spite of his complete unconsciousness of them. There is neither gain nor loss to him by the presence of his body. He is Śiva. The appropriate simile to denote this stage is a burnt piece of cloth (Suṭṭa baṭṭe); such a cloth has retained its appearance, but a slight touch reduces it to ashes. This is the *Sarvācāra-sampatti-sthala* (90).
3. The Śivayogin makes no distinction between himself, Śiva, and the world. This leads to the oneness of the Prasāda, i.e., his Prasāda is Śiva-prasāda and so also the Prasāda of the

Liṅga, Jangama, Bhaktas etc. This is the *Ekabhājana-sthala* (91).

4. In this the achievement of the unity is at its height. Here there is neither Guru nor Śiva. All is one and it is he. This is the *Sahabhojana-sthala* or *Viśva-homa-sthala* (92).

The Nine Liṅga-sthalas are as follows:—

1. The Śivayogin is now Cin-maya, and has banished all distinctions which were perceived formerly. He is now unconscious of other objects. He is perfectly one with Śiva. To him the whole world appears in the form of Śiva, just as the objects put in fire look like fire. Such a Śivayogin is in the bliss of Śiva and accepts all objects as Śiva. This is the *Svīkṛta-prasādī-sthala* (93).
2. There being no distinction between him and the objects, the Śivayogin accepts them as the lamp its light. Māyā, which is metaphorically called the food, is swallowed up by Cilliṅga, the Śivayogin himself. He has attained perfect peace by withdrawing from all objects as the Sun retracts his rays while setting. This is the *Siṣṭodana-sthala* (94).
3. Then, together with Māyā, he withdraws himself from all objects. To him they cease to exist. The objects seen in dreams no longer exist in the waking stage; similarly the world which existed formerly ceases to exist now

for him, as he is fully awakened. This is the *Carācara-laya-sthala* (95).

4. The absorption becomes complete in this; it is called the *Bhāṇḍa-sthala* (96).
5. The Śivayogin who has become almost Brahman, and has attained the firmly established Śiva Śakti, has become of the form of the universe. This is the *Bhājanasthala* (97).
6. Such a Śivayogin is above all and beyond the influence of Dik, Kāla, etc. He is of the form of Cidānanda. He has become the soul of the universe and is unaffected by all, as the sky by dust. This is the *Anga-lepa-sthala* (98).
7. Then the Śivayogin merged in Brahman knows neither of his own self nor of anything else. This is a stage beyond the pair of opposites (Dvandvātīta). This is called the *Suprājna-sthala* (99).
8. Then comes the stage which is almost void (*Śūnyakalpa*), and where there is neither this nor that; neither Bhava nor Abhava. This is the *Bhavābhava sthala* (100).
9. In the last stage there is complete void. Knowledge itself passes away. Like water mixed with water, fire with fire, the Atmā is merged in Para-Brahman, which has no change, no form, and is eternal, without limit, and without parts like the sky. There are neither elements such as Pṛthvi, etc., nor

divine luminaries, nor Gods, nor men, nor lower beings, nor anything. It is Śūnya in the beginning, Śūnya in the middle and Śūnya in the end, a complete and perfect Śūnya (101).

In this abstract of the 101 Sthalas of Sivayogin Śivācārya, we see that there is no departure on the whole from the Vacanaśāstras, the spirit of which is preserved in a new garb. The main Sthalas are the same and their explanation too is almost the same. In the Vacanaśāstras, the Yogic aspect is prominent in the Prāṇaliṅgī-sthala. We find the same thing here. The division of each Sthala into two main groups, namely, Anga and Liṅga, is also not uncommon in the Vacanaśāstra; but the names of all sub-sthalas, their number, and the method of their division are features not to be met with in the Vacanaśāstras. While reading the accounts of these Sthalas, we cannot help stumbling on many inconsistencies and repetitions here and there which are very difficult to reconcile. A good critical edition of Śivayogin Śivācārya's book might have minimised many of these difficulties.

NOTES

1. Dr. Fleet:
    - (a) *The Dynasties of the Kanarese Districts of the Bombay Presidency*, pp. 477-484.
    - (b) Inscriptions at Managoli and Ablur—published in the *Epigraphia Indica*, Vol. V, p. 9 and 237.

The Rev. F. Kittel:
- (a) The Lingayat Literature—*Indian Antiquary*, Vol. IV, pp. 17-19.
- (b) The Seven Lingayat legends—*Indian Antiquary*, Vol. IV, pp. 211-218.

Dr. Bhandarkar:

Vaishnavism, Shaivism, and Minor Religious Systems. (Poona, 1928) pp. 187-200.

L. Rice:
- (1) *Epigraphia Carnatica*, Part II (New Edition).
- (2) *Mysore*, Vol. I, pp. 332 and 476.
- (3) *Mysore and Coorg*, pp. 79-80 and 206.

C. P. Brown:

"Essay on the Creed, Customs and Literature of Jangamas", published in the *Journal of Literature and Science*, Vol. XI, Madras.

Also vide *Bombay Gazetteers*, Volume I, Part II, and the Volumes on Belgaum, Bijapur, and Dharwar; and *Journal of B.B.R.A.S.*, 1905-1906.

C. Hayavadana Rao:

Mysore Gazetteer, Vol. II, Part II (New Edition), pp. 873-893.

R. E. Enthoven:
Encyclopaedia of Religion and Ethics, Vol. VIII, p. 69 under Lingayats.

2. Hopkins:
Great Epic of India, p. 88.
Mahābhārata, XII: 18, 32; Vide notes 65 and 66 below.
3. Vide Chapter X.
4. There appears to be some resemblance in theological and philosophical ideas between Vīraśaivism and Tāntric cults. Some extracts from the Tāntric works such as *Mahā nirvāṇa tantra* and *Mālinī vijaya* in the *Catalogue of Palm-leaf and selected paper manuscripts belonging to the Darbar Library*, Nepal, Vol. I and II, by Mahāmahopādhyāya Haraprasada Sastri, contain some ideas found in the Kannada works on Vīraśaivism. Dr. Dasgupta's Monograph entitled "General Introduction to Tantra Philosophy" (*Sir Ashutosh Mookerji Silver Jubilee Volume* III, Pt. 1, pages 253-275) contains some philosophical ideas which are very similar to those of Vīraśaivism. This similarity is confined to *some* philosophical ideas only.
5. *Basava Purāṇa Sandhis*, 1 and 2.
6. The *Basaveśvara Vacanas* contain many Sanskrit quotations. The same is the case with the Vacanas of Urilingadeva and Urilinga Peddi. The *Gaṇabhāṣyaratna-māle* of Gubbiya Mallaṇārya is perhaps the best book, for it cites authorities for Kannada Vacanas. It quotes a number of Sanskrit slokas said to have been extracted from the Śaivāgamas and other authoritative works on Vīraśaivism.

7. *Vaishnavism, Shaivism and Minor Religious Systems*, p. 199.

8. The Philosophy of the Lakulīśa sect as summarised by Mādhava in the *Sarva-darśana Sangraha* does not agree with that of the Vīraśaiva sect found in the Vacana Sastras and other works.

9. Some of the apparent divergencies are:—
   (1) The superiority of Nirābhāra Vīraśaiva over the Sāmānya and Viśeṣa Vīraśaivas. This distinction is not made in the Vacanas.
   (2) There are different rules for the loss of Linga for Sāmānya, Viśeṣa and Nirābhāra Vīraśaivas in these fragments of Āgamas, while in the Vacanas this distinction is not made.
   (3) In the Vacanas the spirit of equality of all is prominent while in the Āgama fragments it is not so.

10. The *Srībhāṣya*, II, ii 35-36. *Vaishnavism, Shaivism and Minor Religious Systems*, pp. 181-183.

11. *Epigraphia Carnatica*, Vol. VII, p. 107.

12. *Ibid.*

13. *Journal of the Royal Asiatic Society of Great Britain and Ireland*, 1907 (April), pp. 419-426. *Epigraphia Indica*, Vol. I, p. 271.

14. *Annual Report of Epigraphy*, 1915, p. 91, para 11; 1913, p. 86, para 6; 1913, p. 93, para 17.

15. The references to the teachers of this *maṭha* are found in the inscriptions of Hūli.
The Nesargi inscription, edited by Dr. Fleet, and published in the *Journal of the Bombay*

Branch of the Royal Asiatic Society, Vol. X, pp. 240-259 mentions a teacher belonging to the Hūlimaṭha line on p. 246 (text).

16. *Some contributions of South India to Indian Culture*, p. 247, Calcutta, 1923.

17. *Epigraphia Indica*, Vol. V, p. 15.
Bombay Gazetteer, Vol. I, part II, p. 427.

18. The word "Bengal Śaivism" refers to that Śaivism, the philosophy of which was preached by the teachers of the Golakimaṭha, and which seems to be akin to the Śaiva Siddhānta preached by the Śivācāryas such as Aghoraśiva, Sadyojyoti and Bhoja and by Santānācāryas such as Arulnandi, Meykaṇḍadeva, and Umāpati.

19. *Annual Report of Epigraphy*, 1916-17, p.121, para 30.

20. Rao Bahadur P. G. Halkatti: *The Vacana Śāstra Sāra* (1st edition) pp. 28-33; 181-194; and 281-296.

21. *The Vacana Śāstra Sāra* (1st edition), pp. 284-287.

22. These traditional accounts are gathered from *Suprabhedāgama*, *Pāśupatāgama*, *Vīraśaivadharma Sindhu*, *Vīraśaivācāra Kaustubha* and some other books. All of these are printed except the *Pāśupatāgama* which is in manuscript. The Vīraśaiva traditions say that five maṭhas or pīṭhas were established in different parts of India by these Ācāryas. The old Tāntrika School, as represented in the *Kubjikāmata*, has a striking parallel in this respect. It also mentions the establishment of five

Śākta pīṭhas in five different places of India. The places of the Śākta pīṭhas differ from those of the Vīraśaivas except Srīśaila, which is common to both; but the names of the maṭhas differ. The Śākta idea of five pīṭhas is very old, as a manuscript of the *Kubjikāmata* which contain the enumeration of these pīṭhas is written in Gupta characters. Vide *A Catalogue of Palm-leaf and selected paper manuscripts belonging to the Darbar Library*, Nepal, Vol. I, pp. LXXVIII-LXXXII.

23. Chaudampur inscriptions, Inscription No. 1 belonging to the reign of the Devagiri King Mahādeva. Inscription No. 15 from W. Elliot. *Karnatak Desa Inscriptions*, MSS. Vol. II.

24. *Some contributions of South India to Indian Culture*, p. 254.

25. The miracle attributed to Ekāntada Rāmayya in the Ablur inscription (*Epi. Ind.*, Vols. V and VI) is also mentioned in the *Basava Purāṇa*, but there he is not the only person to work such a miracle. There were many who worked similar miracles even before him. Had he been the founder, he would not have been reduced to an ordinary position within two hundred years. Even now Ekorāma is believed to be one of the founders while Ekāntada Rāmayya has almost faded out of the memory of ordinary Vīraśaivas.

26. *The Karnataka Kavicharite*, Vol. I, p. 215.

27. According to tradition, recorded in the Vīraśaiva books, Paṇḍitārādhya undertook a journey to Kalyāṇa where Basava was staying; but on his way he learnt that Basava had left

Kalyāṇa and gone to Kappaḍi Sangama where he had become absorbed in his deity. Paṇḍitārādhya then turned back and composed songs in honour of Basava.

28. The Vacana writers were men of all classes, viz., Brahmans like Basava and Ekāntada Rāmayya, Non-Brahmans like Kinnuri Brahmayya and Maḍivāla Māchayya; Jains like Madhuvarasa and Manumuni Gommaṭadeva; and untouchables like Dohara Kakkayya and Mādara Cennayya.

29. *Vaishnavism, Saivism and Minor Religious Systems*, p. 199.

30. *The Vacana Śāstra Sāra*, (1st edition), pp. 107-110; 115-166; 118.

31. *The Vacana Śāstra Sāra*, (1st edition), pp. 523-544.

32. *Bombay Gazetteer*, Vol. I, Part II, p. 437. F.N. 5.

33. *Epigraphia Carnatica*, Vol. V, Pt. 2. pp. 233-236.
Inscription No. 112 (Belur Taluk), lines 86-87.

ಜಯಸಿಂಹ ಕ್ಷಿತಿಪಾಲಕಂಗೆ ಜಗವೆಲ್ಲಂ ಬಣ್ಣಿಸ
ಲ್ಪೂಣ್ದ ಭಾ। ಷೆಯನಾ ಸುಗ್ಗಲದೇವಿ ಕೊಟ್ಟ ತೆಱದಿಂ
ಬಲ್ಲಾಳಭೂಪೋತ್ತಮ ॥ ಪ್ರಿಯ ಪುತ್ರಂಗೆ ಕುಮಾರಲಕ್ಷ್ಮಿರಥ
ನೀನಾಥಂಗೆ ಕೊಟ್ಟಳ್ ಮನಃ। ಪ್ರಿಯೆಯೀ ಸುಗ್ಗಲದೇವಿ
ಭಾಷೆಯನಿಳಾಚಕ್ರಂ ಪೊಗಳ್ವನ್ನಗಂ ॥

This verse proves that King Jayasimha of the Calukya dynasty had a wife named Suggaladevi.

34. *Epigraphia Indica*, Vol. V, p. 245.

35. *The Basava Purāṇa Sandhi*, 47.
36. *Epigraphia Indica*, Vol. V, pp. 10-11.
37. *Sivānubhava*, Vol. V, iii.
38. (1) Basava of the Managoli Inscription. *Epigraphia Indica*, Vol. V, p. 15.
    (2) Sāhaṇi Basavayya. *Epigraphia Carnatica*, Vol. V. Inscription No. 11, dated Saka 1061.
    (3) Basavayya Daṇḍanāyaka, the ruler of Belvola 300. His titles are:—

“ಸ್ವಸ್ತಿ ಸಮಸ್ತಸೇನಾಧಿಪತಿಪದವಿವಿರಾಜಮಾನಂ ಗೋತ್ರನಿಧಾನಂ ಶಿವಪಾದಶೇಖರಂ ಸತ್ಯರತ್ನಾಕರಂ ಗೀತವಾದ್ಯನೃತ್ಯಪ್ರವೀಣಂ ಸರಸಕಾವ್ಯಗೀರ್ವಾಣಂ ವಿತರಣವಿನೋದಂ ಮಲ್ಲಿಕಾಮೋದಂ ಸಾಹಸೋತ್ತುಂಗಂ ಅಣ್ಣನಸಿಂಗಂ ಶೃಂಗಾರಸಾರಂ ಮದನಾವತಾರಂ ವೀರಾರಾತಿವಾರಣವಿದಾರಣಪ್ರಚಂಡಪಂಚಾನನಂ ಚಾತುರ್ಯಚತುರಾನನಂ ಹೊಯ್ಸಳಕಟಕವಜ್ರಪ್ರಾಕಾರಂ ಶುಭಲಕ್ಷಲಕ್ಷಿತಾಕಾರಂ ಉದ್ಧಂಡದಂಡನಾಥಗಿರಿವಜ್ರದಂಡಂ ಕದನಪ್ರಚಂಡಂ ರಾಷ್ಟ್ರಕಂಟಕಕದಳೀದಂಡಖಂಡನಕುಠಾರಂ ಏಕಾಂಗವೀರಂ ಮದೋನ್ಮತ್ತದಂಡನಾಯಕಮಸ್ತಕಶೂಲಂ ಗರ್ವಿತದಂಡನಾಥಗಳನಿಗಳಗಾಳಂ ಸಕಳಧರ್ಮವಿಸ್ತಾರಕಂ ಅಗಣ್ಯಪುಣ್ಯವಿಸ್ತಾರಕಂ ಪ್ರಜಾಪತಿಪಾಲನಪ್ರತ್ಯಕ್ಷಪುಂಡರೀಕಾಕ್ಷಂ ಯಾದವರಾಜ್ಯದಕ್ಷಣ್ಯೈಕಾದಕ್ಷಂ ಮರ್ಯಾದಹರಿಶ್ಚಂದ್ರಂ ವಿಭವಾಮರೇಂದ್ರಂ ಅತಿವಿಷಮಹಯಾರೂಢಪ್ರೌಢರೇವಂತಂ ವಿಜಯಲಕ್ಷ್ಮೀಕಾಂತಂ ಶ್ರೀಮದ್ವೀರಬಲ್ಲಾಳಕಾರುಣ್ಯಾವಲೋಕನಚಂದ್ರಿಕಾಚಕೋರಂ ವಾರಿಧಿಗಂಭೀರಂ ಭುಜಬಲಭೀಮಂ ಸಂಗ್ರಾಮರಾಮಂ ಕಾಮಿನೀಕಟಾಕ್ಷಮಲಯಜಧವಳಾಭರಣಧವಳಂ ಸಮಸ್ತನಾಯಕ

ಮಸ್ತಕವಸ್ತುನಾಯಕಂ ಬಸವಯ್ಯದಂಡನಾಯಕಂ ದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳಸದಿಂ ಬೆಳ್ವೊಲಮುನ್ನೂರಮನಾಳುತ್ತಮಿರ್ದು."

Inscription No. 11 of the reign of Ballāladeva found in the temple of Amrteshwar at Aṇṇigeri. Dated 12th year of Ballāla's reign, i.e. Śaka 1136.
W. Elliot: *Karnatak Deśa Inscriptions* MSS. Vol. II.

(4) Heggaḍe Basavayya. No. 11 of the reign of Simhaṇa. Dated Śaka 1132.
W. Elliot: *Karnatak Deśa Inscriptions* MSS. Vol. II.

(5) Basavagāmuṇḍa. No. 2 of the reign of Tailap. Dated Calukya Vikrama Samvat 40.
W. Elliot: *Karnatak Deśa Inscriptions* Vol. I.

(6) Taddavāḍi Sāsirada Suṅkādhikāri Basava. Inscription No. 7 of the reign of Mahādeva.
W. Elliot: *Karnatak Deśa Inscriptions* MSS. Vol. II.

39. Dr. Venkata Subbayya: *Kelavu Kannaḍa Kavigala Jīvanakāla*, under Harihara. First published in the issues of *Prabuddha Karnataka* and afterwards issued as a separate volume under the above title.

40. Dr. A. A. Macdonell: *History of Sanskrit Literature*, p. 35.

41. *Ibid.*, p. 244.

42. *Ibid.*, p. 244. The learned Doctor thinks that ritualism in the Brāhmaṇas was simplified in order to oppose the rising spirit of Buddhism. But this does not appear to be conclusive; for

when the religion is in danger, not only its ideals require simplification, but the explanation also, so as to suit the new sentiment of the people. We find in the Sūtras the simplification but not the explanation. Perhaps this is an indication of the fact that the Sūtras (the Vaidika ritual books) were composed in a period when the people did not thoroughly understand the exposition of these and were in need of clear, simple and up-to-date manuals. Therefore it seems likely that the Sūtras were composed, not to meet the challenge of Vaidika ritualism from Buddhism, but perhaps were composed at a time when the Vaidika religion was at its height.

43. *The Sivajnāna bodha-Vacanālaṅkkāra-dīpam* of Kāśīvāsi Śāntināthier contains a number of such passages. Vide the introduction to Umāpati's *Pauṣkara Bhāṣya*, pp. 53-54, and also Dr. V. V. Ramana Sastrin's *translation* of the *Śivārkamaṇidīpikā*, p. 52.

44. This feature is common to the Āgamas of all sects. The Vaiṣṇava and Śākta Āgamas share this feature in common. Vide P. T. Shrinivasa Iyengar: *Outlines of Indian Philosophy*, p. 130.

45. R. D. Ranade: *A Constructive Survey of Upaniṣadic Philosophy*, pp. 45-46.

46. *The Vacana Śāstra Sāra*, (1st edition), p. 190.

"ಎನ್ನ ಪ್ರಾಣದೊಳಗಿರ್ದ ಪರಮ ಕಲೆಯ ತೆಗೆದು ಶಿವಲಿಂಗ ಮೂರ್ತಿಯ ಮಾಡಿ ಎನ್ನ ಕರಸ್ಥಲಕ್ಕೆ ಕೊಟ್ಟನಯ್ಯಾ ಶ್ರೀ ಗುರು. ಆ ಲಿಂಗವ ಸರ್ವಾವಸ್ಥೆಯಲ್ಲಿಯೂ ಅಂಗವ ಬಿಟ್ಟು ಅಗಲಲಾಗದೆಂದು ನಿರೂಪಿಸಿದನಯ್ಯಾ ಶ್ರೀ ಗುರು. ಇದುಕಾರಣ ಅಂಗವ ಬಿಟ್ಟು ಲಿಂಗವು ನಿಮಿಷಾರ್ಧವಗಲಿ-

ದರೆ ನಾಯಕಸರಕ ತಪ್ಪದೆಂದು ಸಿರೂಪಿಸಿದನಯ್ಯಾ ಶ್ರೀಗುರು. ಇದುಕಾರಣ ಅಂಗವ ಬಿಟ್ಟು ಲಿಂಗವನಗಲಲಾಗದಯ್ಯಾ, ಮಹಾಲಿಂಗ ಗುರುಶಿವಸಿದ್ಧೇಶ್ವರ ಪ್ರಭುವೆ."

The Sangana Basaveśvara Vacana, p. 28.

"ಅಯ್ಯಾ ಎನ್ನ ಕರಮನಭಾವಕಂಗಳ ಕೊನೆಯಲ್ಲಿ ಬೆಳಗುವ ಪರಂಜ್ಯೋತಿ ಮೂರ್ತಿ ಕೇಳಾ."

47. *The Vacana Śāstra Sāra*, pp. 284-293.
The Gaṇabhāṣya-ratna-māle, pp. 194-197.

"ಅಂಗದ ಮೇಲೆ ಪರಶಿವಲಿಂಗವಿರ್ದು ಸ್ಥಾವರಲಿಂಗಕ್ಕೆ ಶರಣೆನಲಾಗದು."

"ಕಲ್ಲದೇವರ ಮಾಡಿ, ಕಲ್ಲ ಮನೆಯ ಮಾಡಿ, ಆ ಕಲ್ಲ ಕಲ್ಲ ಮೇಲೆ ಕೆಡೆದರೆ, ದೇವರೆತ್ತ ಹೋದರೋ? ಲಿಂಗ ಪ್ರತಿಷ್ಠೆಯ ಮಾಡುವವಗೆ ನಾಯಕನರಕ ತಪ್ಪದು ಗುಹೇಶ್ವರಾ."

"ದೇಹವೇ ದೇಗುಲವಾಗಿರಲು, ಬೇರೆ ಮತ್ತೆ ದೇಗುಲವೇಕಯ್ಯಾ? ಪ್ರಾಣವೇ ಲಿಂಗವಾಗಿರಲು, ಬೇರೆ ಮತ್ತೆ ಲಿಂಗವೇಕಯ್ಯಾ? ಹೇಳಲಿಲ್ಲ, ಕೇಳಲಿಲ್ಲ. ಗುಹೇಶ್ವರಾ, ನೀನು ಕಲ್ಲಾದರೆ, ನಾನೇನಪ್ಪೆನಯ್ಯಾ?"

"ಕಯ್ಯಲ್ಲಿ ಹಣ್ಣಿದ್ದು, ಮರವನೇರಿ, ಕೊಂಬೆಯ ಬಾಗಿಸಿ, ಕಾಯಿ ಕೊಯ್ವ ಅರೆಮರುಳನಂತೆ, ಅನಾದಿಮೂಲದೊಡೆಯ ತನ್ನ ಕರಸ್ಥಲಮನಸ್ಥಲದಲ್ಲಿಪ್ಪುದ ತಾನರಿಯದೆ, ಬೇರೆ ಲಿಂಗ ಉಂಟು, ಬೇರೆ ಕ್ಷೇತ್ರ ಉಂಟು ಎಂದು ಹಲವು ಲಿಂಗಕ್ಕೆ ಹರಿದು ಹಂಬಲಿಸುವ ಈ ಸೂಳೆಗೆ ಹುಟ್ಟಿದವರಿಗೆ ಗುರುವಿಲ್ಲವಾಗಿ ಲಿಂಗವಿಲ್ಲ, ಜಂಗಮವಿಲ್ಲ, ಪ್ರಸಾದವಿಲ್ಲ, ಮುಕ್ತಿ ಎಂಬುದು ಎಂದಿಗೂ ಇಲ್ಲ, ಕಾಣಾ ಮಹಾಲಿಂಗ ಗುರುಶಿವ ಸಿದ್ಧೇಶ್ವರ ಪ್ರಭುವೇ."

"ಕಟ್ಟಿದ ಲಿಂಗವ ಬಿಟ್ಟು, ಬೆಟ್ಟದ ಲಿಂಗಕ್ಕೆ [illegible]ೀಗಿ, ಹೊಟ್ಟಡಿಯಾಗಿ ಬೀಳುವ ಲೊಟ್ಟಿಮೂಳನ ಕಂಡಡೆ, ಮೆಟ್ಟಿದ್ದ ಎಡಪಾದರಕ್ಷೆಯ ತಗೊಂಡು, ಲಟಲಟನೆ ಹೊಡಿ ಎಂದಾತ ನಮ್ಮ ಅಂಬಿಗರ ಚೌಡಯ್ಯ."

"ಸತ್ಯ ಸದ್ಗುರು ಕರುಣಿಸಿಕೊಟ್ಟ ನಿತ್ಯನಿಃಕಲಂಕಲಿಂಗವ ಕರಮನಭಾವದೊಳಗಿರಿಸಿ ಅರ್ಚಿಸಿ ನಿತ್ಯ ಭೋಗವ ಪಡೆಯಲರಿಯದೆ, ಗುರುಮಾರ್ಗಾಚಾರಕ್ಕೆ ಹೊರಗಾಗಿ, ಜಗದ ಜಡಕಲ್ಲು ಮಣ್ಣು ಮರ ಕಂಚು ಕಾಷ್ಠ ಒರಳು ಒನಿಕೆ ಪಶ[illegible]ಥಿ ವಾರ ನಕ್ಷತ್ರ ಹುಣ್ಣಿವೆ ಅಮಾವಾಸ್ಯೆ ತಂದೆತಾಯಿಗಳ ತಿಥಿ ಎಂದು ಪೂಜಾ ಮಾಡುವವರ ಹಸ್ತಭವಿ............".

48. *The Sangana Basaveśvara Vacana*, pp. 29-30.

"ಅಯ್ಯಾ ಜಂಗಮನೆಂದಡೆ ಬಾಯಿಲೆಕ್ಕವೇ? ಜಂಗಮವೆಂದಡೆ ಉಪಾಧಿಕನೇ? ಜಂಗಮವೆಂದಡೇನು ಸ್ತ್ರೀಲಂಪಟನೇ? ಈ ಗುಣವುಳ್ಳವನ ಚರಜಂಗಮವೆಂಬೆನೆ? ಎನ್ನೆನು. ಈ ಪಾತಕದ ನುಡಿಯ ಕೇಳಲಾಗದು. ಜಂಗಮವೆಂತವನೆಂದೊಡೆ ನಿರ್ಲೇಪ, ನಿರುಪಾಧಿಕ, ನಿರ್ಬೋಧ, ನಿರಾಶ್ರಿತ, ನಿಷ್ಕಾರಣ, ನಿರ್ಲಂಪಟ. ಜಂಗಮ ಈ ಷಡ್ಗುಣಭರಿತನಾದಡೆ ಜಂಗಮವೆಂಬೆನಯ್ಯಾ? ಇಂತಿಪ್ಪುದೆ ಕಾರಣವಾಗಿ ಪ್ರಭು ದೇವರೇ ಶರಣೆಂದು ಬದುಕನೇ ಬಸವಣ್ಣ? ಇವರಿಬ್ಬರು ಒಕ್ಕುದಕೊಂಡು ನಾನು ಬದುಕಿದೆನು ಕಾಣಾ. ಇಂತು ಪ್ರಮಥಗಣ ಮಾರ್ಗದಲ್ಲಿ ದೃಢಚಿತ್ತದಿಂದ ನಿಂದ ಮಹಂತ ಶರಣಂಗೆ ನಾನು ನೀನು, ಗುರುವು, ಶಿಷ್ಯ, ಭಕ್ತ, ಜಂಗಮ, ಸತಿಪತಿ, ತಂದೆ ಮಗನೆಂಬ ಉಭಯ ಶಬ್ದ ಉಂಟೇ ನೋಡಾ ಸಂಗನ ಬಸವೇಶ್ವರಾ?"

49. *The A'nādi Vīraśaiva Sāra Sangraha*, (1905-6. Sholapur), Part II, p. 4, Chapter XVI, Verse 20.

"निस्संगत्वं निराभारं निस्सीमं निरूपाधिकम् ।
निर्देहं निर्मलं नित्यं तत्स्याज्जंगमलक्षणम् ॥"

50. According to Dr. A. B. Keith, Dhamma means (1) Truth (2) the essence of things (3) something equivalent to Brahman, and (4) the norm as the motive force.

Vide his *Buddhist philosophy in India and Ceylon*, p. 71.

"In keeping with the Brahmanic tradition is the frequent use of Dhamma in the sense of truth or reality, though Dhamma actually appears along side of truth (Sacca) in which case it denotes something superior to ordinary accuracy. In this sense we may best take the common phrase 'he sees the Dhamma' and the term 'insight into Dhamma'. (Dhamma-Vipassana), and the eye of the Dhamma (Dhamma Cakkhu)'. But of course such passages admit of the interpretation of Dhamma as denoting more than mere truth, as signifying the essence of things. That Dhamma has this sense appears clearly enough from its obvious substitution for the idea of Brahman, or its use along side of the older expression; thus the way of the Dhamma replaces the path of the Brahman, though that also occurs; he who thinks of the Tathāgata dwells with the Brahman or Brahma; the eightfold path which leads to Nirvāṇa is styled indifferently either the Brahmayāna or Dhammayāna; the followers of the Buddha are sons and heirs of the Dhamma, even as the Brahmins claim to be born of and heirs of the Brahman; the Tathāgata is said to have the Dhamma as his body, the Brahman as his body, to be one with the Dhamma, one with the Brahman."

We meet many passages in Vīraśaiva Literature which interpret the Liṅga as the Brahman. Vide *The Vedānta Sāra Vīraśaiva Cintāmaṇi*, Chapter IV, pp. 90-96 (Pt. 2, 1908). Therefore the resemblance between the Liṅga and Dhamma may not be improbable.

51. The Prasāda is interpreted by non-Lingayat writers on the sect as Bhukta-Śeṣa, the remainder of which has been eaten. Vide E. P. Rice: *History of Kannada Literature*, p. 51. The Vīraśaivas never agree to the sentiment underlying this interpretation.

52. *The Sangana Basaveśvara Vacana*, p. 36.
"ಅಯ್ಯಾ ನಿರ್ವಂಚಕತ್ವದಿಂದ ದಶವಿಧ ಲಿಂಗಂಗಳಿಗೆ ಏಕವಿಂಶತಿ ಮಂತ್ರಸ್ಮರಣೆಯಿಂದ ದಶವಿಧ ಪಾದೋದಕವನರ್ಪಿಸಿ ಸಂತೃಪ್ತನಾದ ಜಲದಲ್ಲಿ ಪರಿಣಾಮಿಸಬಲ್ಲಡೆ ನಿಜಪ್ರಸಾದಿ ಎಂಬೆನಯ್ಯಾ. ಅದರ ವಿಚಾರವೆಂತೆಂದೊಡೆ ಏಕವಿಂಶತಿಪ್ರಣವದೊಳಗೆ ಷಡ್ವಿಧ ಪ್ರಣವಸ್ಮರಣೆಯಿಂದ ಅಪ್ಯಾಯನೋದಕ ಹಸ್ತೋದಕ ಲಿಂಗಪಾದೋದಕ ಶಿವಲಿಂಗ ಜಂಗಮಲಿಂಗ ಪ್ರಾಣಲಿಂಗ ದೇವಂಗೆ ಸಮರ್ಪಿಸಿ ತಾನಾ ಪರಿಣಾಮದಲ್ಲಿ ಲೋಲುಪ್ತನಾದೊಡೆ, ಅನಾದಿ ಜಂಗಮ ಸ್ವರೂಪವಾದ ಅಲ್ಲಮ ಪ್ರಭುರಾಯ ನೋಡಾ. ಇನ್ನುಳಿದ ತ್ರಿವಿಧ ಪ್ರಣವಸ್ಮರಣೆಯಿಂದ ಸವವಿಧೋದಕವನೊಳಕೊಂಡ ಸತ್ಯೋದಕವ ನವವಿಧ ಲಿಂಗಕ್ಕೆ ಮಾತೃಸ್ವರೂಪವಾದ

ನಿಃಕಲಪರತತ್ವ ದೇವಂಗೆ ಸಮರ್ಪಿಸಿ ನಿತ್ಯತೃಪ್ತತ್ವದಿಂದ ಸರ್ವಾವಸ್ಥೆಯ ನೀಗಬಲ್ಲಡೆ, ಅನಾದಿಶರಣಪ್ರಸನ್ನಮೂರ್ತಿ ಎಂಬೆ ನೋಡಾ ಸಂಗನ ಬಸವೇಶ್ವರಾ."

53. *Ibid.*, p. 35.
"ಗುರುವು ಮುಟ್ಟಿದ್ದು ಪ್ರಸಾದವೆಂಬೆನೆ? ಅಲ್ಲಲ್ಲ. ಅದೇನು ಕಾರಣವೆಂದಡೆ ಅನಾದಿಲಿಂಗ ತೋರಲರಿಯನಾಗಿ. ಲಿಂಗಮುಟ್ಟಿದ್ದು ಪ್ರಸಾದವೆಂಬೆನೆ? ಅಲ್ಲಲ್ಲ. ಅದೇನು ಕಾರಣವೆಂದಡೆ ಅಷ್ಟವಿಧಾರ್ಚನ ಷೋಡಶೋಪಚಾರಕ್ಕೆ ಒಳಗಾಯಿತ್ತಾಗಿ. ಜಂಗಮ ಮುಟ್ಟಿದ್ದು ಪ್ರಸಾದವೆಂಬೆನೆ? ಅಲ್ಲಲ್ಲ. ಅದೇನು ಕಾರಣವೆಂದಡೆ ಆಶೆ ಆಮಿಷಕ್ಕೊಳಗಾಯಿತ್ತಾಗಿ. ಮತ್ತೆಂತುಂಟು? ಗುರುಲಿಂಗ ಜಂಗಮಪ್ರಸಾದ ಅನಾದಿಲಿಂಗವನರಿತು ಅಷ್ಟತನುವೇ ಅಷ್ಟವಿಧಾರ್ಚನೆಯಾಗಿ ಮಲಮಾಯಪಾಶದಾಶಯವ ನೀಗಿ ನಿಂದಡೆ ಗುರುಲಿಂಗಜಂಗಮ. ಆತ ತಟ್ಟಿದ್ದು ಮುಟ್ಟಿದ್ದೆಲ್ಲ ಮಹಾಪ್ರಸಾದ ನೋಡಾ."

54. Mr C. P. Brown says in his "Essay on the Creed, Customs and Literature of Jangamas": "Indeed, the imputations made against them (Jangamas) are very similar to the infamous stories circulated among ourselves in older days against the Puritans, Quakers and Moravians, and investigations have shown them equally false." *Journal of Literature and Science* (Madras), Vol. XI, p. 160.

55. *Encyclopaedia of Religion and Ethics*, Vol. VIII, p. 69, under Lingayats.

56. "Innumerable Vedic passages prove that Agni coalesced with Siva". *Outline of Indian*

Philosophy, p. 124. The Linga is Śiva's emblem; therefore, it is natural to trace the Linga to the Vedic passages which are in glorification of Agni. There are many efforts made on the part of the Vīraśaiva scholars to prove etymologically, though fanciful in some cases, that the Linga is Agni.

57. The Vīraśaivas have their own gotras called Bage in Kannada. The principal gotras of the Vīraśaivas are five, each one being connected with one Ārādhya, the traditional founder of Vīraśaivism. Each principal gotra is divided into Upagotras which are 16 in number. Altogether, there are 85 gotras current among the Vīrəśaivas. Though the names of the gotras of the Vīraśaivas differ from those found in the *Suprabhedāgama*, pp. 70-71, the number and principle of dividing them are exactly the same. For the Vīraśaiva gotras see *The Vīraśaiva-dharma-sindhu*, pp. 70-74.

58. *The Sangana Basaveśvara Vacana*, pp. 2-17. *The Vīraśaiva-dharma-sindhu*, p. 94.

59. *The Dīkṣā Vidhi*, Edited by Karibasavaśāstrin, (Mysore, 1897), p. 81. Also compare the following passage:

"ಬಳಿಕ ಶ್ರೀಗುರು ತನ್ನ ಶಿಷ್ಯನಂ ಕರೆದು, ಎಲೇ ಮಗನೇ! ನಿನ್ನ ಪ್ರಾಣಲಿಂಗವಿದು ತಾನೆ; ತತ್ತ್ವಾತೀತಮಾದ ಪರಮ ವಸ್ತುವಿದು ತಾನೆ; ಹರಿಬ್ರಹ್ಮರರಸಿ ಕಾಣದ ನಿಜ ತತ್ತ್ವವಿದು ತಾನೆ; ನಿಜವಾಗಿ ನಿನ್ನ ಸೋಹಂಭಾವನೆಯೊಳು ಪೇಳುವ ಸ್ವರೂಪ ಬಿಂದುವಿದು ತಾನೆ. ಇದನಿನ್ನು ನಿಮಿಷಾರ್ಧವಾದರೂ ನಿನ್ನ ಶರೀರದಿಂದ ವಿನಿಯೋಗವಾಗದಂತೆ

ಸಾವಧಾನದಿಂ ದೃಢವಾಗಿ ನಿಯತವ್ರತದಿಂ ಧರಿಸು, ಮೂರು ಕಾಲದೊಳು ಅರ್ಚಿಸು, ಲಿಂಗಾರ್ಪಿತವಿಲ್ಲದೆ ಸ್ವೀಕರಿಸದಿರು. ಸಕಲ ಭೋಗಮೋಕ್ಷಂಗಳು ಕೈಸಾರಿದವೆಂದು ನಂಬು. ಸರ್ವ ಕ್ಲೇಶಗಳ ಬಿಡು. ನಿತ್ಯ ಸುಖಿಯಾಗು.”

The Vīraśaiva-dharma-sindhu, p. 90.

60. Dr. A. A. Macdonell: *History of Sanskrit Literature*, p. 251.
61. *Journal of Literature and Science* (Madras), Vol. XI, p. 148.
62. *The Funeral Hymn.*

ಶಿವಲೋಕದಿಂದಲಾ ಪರಮನಪ್ಪಣೆವಿಡಿದು ।
ಶಿವನ ವಂಶಜನು ತಾನಾಗಿ ಮರ್ತ್ಯಕ್ಕಿಳಿದು ।
ವಿವರಿಸುತ ತತ್ತ್ವಮಂ ಪಂಚಾಕ್ಷರಿಯ ಮಹಾಷಟ್-
ಸ್ಥಲಂಗಳನು ಮುದದಿಂ ॥
ತವೆತಿಳಿದು ಆಚರಿಸಿ ಸಾತ್ತ್ವಿಕೋತ್ತಮನೆನಿಸಿ ।
ಶಿವಪುರವ ಪೊಕ್ಕು ಸಮರಸವಾದ ಬಳಿಕಲಾ ।
ಶಿವನ ಬಿಟ್ಟು ಭವಕ್ಕೆ ನೀನಿಳಿಯಬೇಡೆಂದು ಸ್ವರ್ಣಪುಷ್ಪವ-
ನೀವೆನೂ ॥

ರಜತಗಿರಿಯೊಳಗಿರ್ಪ ರಾಜಧರನಪ್ಪಣೆಯ ।
ನಿಜಶಿರಸಿನೊಳ್ ತಾಳ್ದು ನೀತಿವಿಡಿದಾಚರಿಸಿ ।
ಭಜಿಸುತಿಹ ಭಕ್ತರ್ಗೆ ಅಷ್ಟಮಹಸಿದ್ಧಿಗಳ ನಿಜಮೋಕ್ಷಗಳನು
ಕೊಡುತಾ ॥

ತ್ರಿಜಗವಂದಿತನಾಗಿ ತ್ರೈಮಲವ ಧಿಃಕರಿಸಿ ।
ಅಜಹರಿಸಹಸ್ರಾಕ್ಷವಂದಿತನ ಪಾದಮಂ ।
ನಿಜವಾಗಿ ಸಾರಿ ಮರ್ತ್ಯವ ಬಯಸಬೇಡೆಂದು ರಜತ
ಪುಷ್ಪವನೀವೆನೂ ॥

ಪರಶಿವನರೂಪದಿಂ ಮರ್ತ್ಯಲೋಕಕ್ಕಿಳಿದು ।
ಪರಿಪೂರ್ಣ ಬ್ರಹ್ಮಮಯವಾಗಿಯಾಚರಿಸುತಾ ।
ಪರತತ್ತ್ವಗಳ ತಿಳಿದು ಪಾಪಗಳ ಖಂಡಿಸುತ ಶರಣಮಾರ್ಗ
ದೊಳು ಕೂಡೀ ॥

ಗುರುಲಿಂಗಜಂಗಮದ ಗುಪ್ತಪೂಜೆಯ ಮಾಡಿ ।
ಶರೀರಕರಣಾದಿಗಳನೆಲ್ಲ ಧಿಃಕರಿಸಿ ।
ನೆರೆಪರಮನೊಳ್ಬೆರೆದು ಮರ್ತ್ಯವಂ ಬಯಸಬೇಡೆಂದು ಸರ್ವ
ಪುಷ್ಪವನೀವೆನೂ ॥

And above all the funeral hymn mentions a point which is historically important. It clearly states that the deceased in his mundane existence observed the worship of Guru, Linga and Jangama secretly; in other words, the cardinal doctrines of Vīraśaivism were not openly observed. Perhaps, it alludes to the persecution which the Vīraśaivas had to face at the hands of other sects, to avoid which in the past the members probably observed their tenets secretly. We have ample evidence regarding the persecution meted out to the members in the *Basava Purāṇa*, which glorifies such martyrs. One Śaraṇa, named Sānkhyatoṇḍa, lived among Jainas outwardly as a Jaina, but inwardly strictly observing the worship of Śiva in his own way; but when he was discovered he met probably the fate of a martyr, which the *Purāṇa* describes minutely, and concludes by saying that he was relieved by Śiva, who took him to Kailāsa. A lady who married a Jain husband, but secretly observed her own faith, when discovered, was ordered by the king, in consultation with her husband

and members of the community, to be whipped in the principal streets of the town. It is said that Śiva answered her prayers and saved her. Before the birth of Basava, this appears to have been the condition of the devotees of Śiva. The pre-Basavan period is graphically described by the poet Bhīma (1369 A.D.), the author of the *Basava-purāṇa.* He mentions the existence of followers of Vīraśaivism, who, on account of unbearable persecutions, were hiding themselves in obscure places. Basava's assumption of a high office in the prosperous reign of the Kalacurya King saved the community from persecution, for which act the Vīraśaivas gratefully regard Basava as a saviour who preserved their faith from extinction.

63. *The Vīraśaiva-dharma-sindhu*, p. 184.

"ಅಯ್ಯಾ ಬಂದೆವಯ್ಯ
ಆವ ಲೋಕದಿಂದ ಬಂದಿರಯ್ಯ?
ಮಹಲೋಕ ಕೈಲಾಸದಿಂದ ಬಂದೆವಯ್ಯ.
ಏನು ಕಾರಣ ಬಂದಿರಯ್ಯ?
ಇಂತಪ್ಪ ಶರಣನು ಐಕ್ಯನಾದನೆಂದು ಸುದ್ದಿಯ ಕೇಳಿ ಈ
ಬಟ್ಟೆವಿಡಿದು ಬಂದೆವಯ್ಯ.
ಬಂದರೇನಾಯಿತು ನಿಮ್ಮಡಿಗೆ ಒಯ್ಯಿರಯ್ಯ.
ಒಯ್ದೇವು. ಒಯ್ದೇವು. ಈ ಮಾತು ಆಗದಯ್ಯ.
ಅದೇನು ಕಾರಣವಯ್ಯ?

ಇಲ್ಲಿಯವರು ಅಪ್ಪಣೆ ಕೊಟ್ಟರೆ ಒಯ್ದೇವಯ್ಯ. ಬಿತ್ತಿದ ಬೆಳೆಯನೆ ತೋರಿ: ಮುಕ್ತಿಕಳೆಯನೆ ಕೊಟ್ಟು ಸರ್ವಜೀವ

ದಯಾಪರನಾಗಿ, ಕ್ಷಮೆ, ದಮೆ, ಸೈರಣೆ, ಬಂಜೆಗೆ ಮಗನಾದಂತೆ, ಬಡವನಿಗೆ ಭಾಗ್ಯವು ಬಂದಂತೆ, ಹೆಳವಂಗೆ ಕಾಲು ಬಂದಂತೆ, ಕುರುಡನಿಗೆ ಕಣ್ಣು ಬಂದಂತೆ, ಭಕ್ತನಿದ್ದೆಡೆಗೆ ಜಂಗಮ ನಡೆದುಬಂದಂತೆ, ಸಂಗಮೇಶನ ಶರಣರ ಪಾದವ ಹೊಂದಿದವರಿಗೆ ವಿಭೂತಿರುದ್ರಾಕ್ಷಗಳ ಹೊಣೆಯಲ್ಲದೆ ಇನ್ನೊಬ್ಬರ ಹೊಣೆಯುಂಟೇನಯ್ಯ?

ಒಳ್ಳೇದು. ಒಯ್ದೇವು ಒಯ್ದೇವಯ್ಯ ಒನ್ನಿರೆನಲು ಉಘೇ ಉಘೇ ಚಾಂಗು ಭಲರೇ ಎಂದು ಎಲ್ಲರು ಅನ್ನುವರು."

64. Bhavabhūti's *Uttara-Rāma-Carita*, Act II.

65. *Great Epic of India*, p. 88. *Mahabharata*, XII, 18, 32 and XII, 160.
Dr. Hopkins admits that in many places there is confusion regarding the Śaivas and Bauddhas.

66. *Great Epic of India*, p. 114. Nisṭhūra Nañjaṇācārya calls the Vīraśaivas the Mahāpāśupatas. Vide "अथ वीरशैवानां महापाशुपतानां कथमन्तेष्टिक्रम:" *The Vedānta Sāra Vīraśaiva Cintāmaṇi*, p. 398. The Vīraśaivas are described in some as "Ativarṇa-Ṣaḍāśraminah", meaning: "they are above the Cāturvarṇya system and follow six stages". Here the word Āśrama seems to have been used in the sense of "Sthala", a technical term of the Vīraśaivas.

67. Chatterji: *Kashmira Saivism*, p. 43.

68. *Sivanjnānabodha*, I, p. 54.

69. "अथ परमात्मा जीवादन्यो न भवति ।....अविद्यायां प्रतिबिम्बितः सन् जीवो जातः ।"

The Vīraśaiva Siddhānta Dīpikā, p. 74.

70. *The Vacana Śāstra Sāra*, p. 496; pp. 497-501.

“ಕಣ್ಣೂ ಕಾಲೂ ಎರಡುಳ್ಳವ ದೂರ ಎಯ್ದುವನಲ್ಲದೆ, ಕಣ್ಣೂ ಕಾಲೂ ಎರಡರೊಳಗೆ ಒಂದಿಲ್ಲದವನು ದೂರಎಯ್ದಲರಿಯನೆಂಬಂತೆ, ಜ್ಞಾನರಹಿತನಾಗಿ ಕ್ರಿಯೆಯನೆಷ್ಟು ಮಾಡಿದಡೇನು, ಅದು ಕಣ್ಣಿಲ್ಲದವನ ನಡೆಯಂತೆ. ಕ್ರಿಯಾ ರಹಿತನಾಗಿ ಜ್ಞಾನಿಯಾದಡೇನು, ಅದು ಕಾಲಿಲ್ಲದವನ ಇರವಿನಂತೆ. ನಿಜಗುರು ಸ್ವತಂತ್ರ ಸಿದ್ಧಲಿಂಗೇಶ್ವರನ ನಿಜವ ಬೆರಿಸುವಡೆ, ಜ್ಞಾನವೂ ಕ್ರಿಯೆಯೂ ಎರಡೂ ಬೇಕು.”

Also Vide *Ibid.*, pp. 494-501.

71. *Ibid.*, pp. 570-575.

“ಕಾಲನ ಕಳೆದು, ಕಪ್ಪೆಯ ಹೊಡೆದೆನು. ಕಲ್ಪಿತವೆಂಬವನ ನೊಸಲಾಕ್ಷರವ ತೊಡೆದೆನು. ಇನ್ನೇನೋ? ಇನ್ನೇನೋ? ಮುಂದೆ ಬಯಲಿಂಗೆ ಬಯಲು ಸನ್ನೆದೋರುತ್ತಿದೆ. ಹಿಂದಿಲ್ಲ, ಮುಂದಿಲ್ಲ, ಮತ್ತೇನೂ ಇಲ್ಲ, ಚಿಕ್ಕಯ್ಯ ಪ್ರಿಯ ಸಿದ್ಧಲಿಂಗ ನಾಸೂ ಇಲ್ಲ, ನೀನೂ ಇಲ್ಲ.”

72. *Sivajnānabodha*, IX, 4 (p. 92).

73. *Akka-Mahādeviya Vacana*, p. 1.

74. *The Vacana Śāstra Sāra*, p. 26.

“ಇಬ್ಬರು ಮೂವರು ದೇವರೆಂದು ಉಬ್ಬಿ ಮಾತಾಡಬೇಡ, ದೇವನೊಬ್ಬನೇ ಕಾಣಿರೋ. ಇಬ್ಬರೆಂಬುದು ಹುಸಿ ನೋಡಾ. ಕೂಡಲ ಸಂಗಮ ದೇವನೊಬ್ಬನೇ ಅಲ್ಲದೆ ಇಬ್ಬರಿಲ್ಲವೆಂದಿತ್ತುದಾ ವೇದವು.”

75. *Ibid.*, pp. 23-24.

“ಹಸಿಯ ಕಪಾಲದಲ್ಲಿ ಉಂಬನೆಂದೆಂಬರು. ಅದು ಹುಸಿಯೇ! ಭಕ್ತನ ಮುಖದಲ್ಲಿ ಉಂಬನಾಗಿ. ಅಸ್ಥಿಗಳ ತೊಟ್ಟಿಹ-

ನೆಂದೆಂಬರು, ಅದು ಹುಸಿಯೇ! ಭಕ್ತದೇಹಿಕ ದೇವನಾಗಿ. ಚರ್ಮವ ಹೊದ್ದಿಹನೆಂದೆಂಬರು, ಅದು ಹುಸಿಯೇ! ಆ ಭಕ್ತನಲ್ಲಿ ಸದಾ ಸನ್ನಿಹಿತನಾಗಿಪ್ಪನಾಗಿ. ಎಂದುದಾಗಿ ಮಹಾಲಿಂಗ ಕಲ್ಲೇಶ್ವರಯ್ಯ ನಿಮ್ಮ ಸುಳುಹು ಪರಕಾಯಪ್ರವೇಶವಾಗಿಹುದು.”

Also Vide *Ibid.*, pp. 22-26.

76. *Ibid.*, p. 6.

“ಅಸುರರ ಮಾಲೆಗಳಿಲ್ಲ. ತ್ರಿಶೂಲಡಮರುಗವಿಲ್ಲ. ಬಹ್ಮಕಪಾಲವಿಲ್ಲ. ಭಸ್ಮಭೂಷಣನಲ್ಲ. ಋಷಿಯ ಮಗಳೊಡನಿರ್ದಾತನಲ್ಲ. ಎಸಗುವ ಸಂಸಾರದ ಕುರುಹಿಲ್ಲದಾತಂಗೆ ಹೆಸರಾವುದೆಂದನಂಬಿಗ ಚೌಡಯ್ಯ.”

77. *Ibid.*, p. 2.

“ಬ್ರಹ್ಮಾಬ್ರಹ್ಮರಿಲ್ಲದಂದು, ವಿಷ್ಣು ಮಾಯೆ ಜಗಮಾಯೆಯಿಲ್ಲದಂದು, ಸೃಷ್ಟಿಯ ಸೃಷ್ಟಿ ಇಲ್ಲದಂದು, ಕಾಳಿಂಗ ಕಳಕಂಠರಿಲ್ಲದಂದು, ಉಮೆಯ ಕಲ್ಯಾಣವಿಲ್ಲದಂದು, ದ್ವಾದಶಾದಿತ್ಯರಿಲ್ಲದಂದು, ನಂದಿಕೇಶ್ವರ ದಂಡನಾಥರಿಲ್ಲದಂದು, ವಿಷವನಮೃತಮಾಡದಂದು, ಲಿಂಗಸ್ಥಲ, ಜಂಗಮಸ್ಥಲ, ಪ್ರಸಾದಿಸ್ಥಲವಿಲ್ಲದಂದು, ಉರಿಲಿಂಗ ಪೆದ್ದಿಪ್ರಿಯ ವಿಶ್ವೇಶ್ವರಾ ನಿಮ್ಮ ನಿಲವನಾರು ಬಲ್ಲರು?”

78. *Ibid.*, p. 13.

“ಹುಟ್ಟುಮೆಟ್ಟೆಂಬುದು ನಿಮ್ಮಲ್ಲಿಲ್ಲ. ನಿಮ್ಮಿಂದ ನೀವೇ ಸ್ವಯಂಭುವಯ್ಯ. ಇಂತಾದಿರಯ್ಯ, ಇಂತಾದಿರಯ್ಯ, ನೀವಿಂತಾದಿರಯ್ಯ. ನಿಮ್ಮ ಮಹಾತ್ಮೆಯ ನೀವೇ ಬಲ್ಲಿರಿ. ನಿಜಗುರು ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿನಾಥಯ್ಯ.”

79. Dr. A. B. Keith: *Buddhist Philosophy in India and Ceylon*, pp. 252-256.

80. *The Vacana Śāstra Sāra*, p. 13.

"ಅಮೃತವತಿ ಸೋಮಶಂಭುವಿಗೆ ಹುಟ್ಟಿದಾತ ಇಂದ್ರ, ಸತ್ಯಋಷಿ ಜ್ಯೇಷ್ಠಾದೇವಿಗೆ ಹುಟ್ಟಿದಾತ ಬ್ರಹ್ಮ, ವಸುದೇವ ದೇವಕಿಗೆ ಹುಟ್ಟಿದಾತ ವಿಷ್ಣು, ನಾಭಿರಾಜ ಮರುತಾದೇವಿಗೆ ಹುಟ್ಟಿದಾತ ಅರುಹ, ಇವರೆಲ್ಲರು ಯೋನಿಜರೆಂಬುದು ಜಗವೆಲ್ಲ ಬಲ್ಲದು. ಉತ್ಪತ್ತಿ ಸ್ಥಿತಿ ಪ್ರಳಯಕ್ಕೆ ಹೊರಗಾದ ನಮ್ಮ ಕೂಡಲ ಸಂಗಮ ದೇವಂಗೆ ಮಾತಾಪಿತೃಗಳುಂಟೇ ಹೇಳಿರೇ?"

81. *Ibid.*, p. 16.

"ಮರದೊಳಗಣ ಮಂಡಾಗ್ನಿಯ ಉರಿಯದಂತಿರಿಸಿದೆ. ಸೊರೆವಾಲೊಳಗೆ ತುಪ್ಪವ ಕಂಪಿಲ್ಲದಂತಿರಿಸಿದೆ. ಶರೀರದೊಳಗಾತ್ಮನ ಕಾಣದಂತಿರಿಸಿದೆ. ನೀ ಬೆರಿಸುವ ಭೇದಕ್ಕೆ ಬೆರಗಾದೆನ್ನೈ ರಾಮನಾಥಾ."

82. *Ibid.*, p. 9.

"ಗಿರಿಗಳ ಗುಹೆಗಳ ಕಂದರದಲ್ಲಿ ನೆಲಹೊಲದಲ್ಲಿ ಇಪ್ಪೆ, ದೇವಾ. ಎಲ್ಲಿ ನೋಡಿದಡಲ್ಲಿ ಇಪ್ಪೆ, ದೇವಾ. ಮನಕ್ಕಗಮ್ಯ ಅಗೋಚರನಾಗಿ, ಅಲ್ಲಲ್ಲಿ ಎಲ್ಲಿಯೂ ನೀನೇ ಇಪ್ಪೆಯಯ್ಯ, ನಿಮ್ಮನಗಲಕ್ಕೆ ಹರಿವರಿದು ಕಂಡೆ ನಾನು."

83. *Ibid.*, p. 20.

"ಸರ್ವವೂ ಶಿವನಿಂದ ಉದ್ಭವಿಸಿದವೆಂದಡೆ, ಆ ಉದ್ಭವಿಸಿದವೆಲ್ಲ ಶಿವನೇ? ಸಕಲ ಬೀಜವ ಬಿತ್ತುವನು ಒಕ್ಕಲಿಗನೆಂದೊಡೆ, ಬೆಳೆ ತಾನೊಕ್ಕಲಿಗನೇ? ಮಡಕೆಯ ಕುಂಬರ ಮಾಡುವನೆಂದೊಡೆ, ಆ ಮಡಕೆ ತಾ ಕುಂಬರನೇ? ಕಬ್ಬುನವ ಕಮ್ಮರ

ಮಾಡುವನೆಂದೊಡೆ ಆ ಕಬ್ಬುನ ತಾ ಕಮ್ಮರನೇ? ಈ ಪರಿಯಲ್ಲಿ ಸಕಲ ಜಗತ್ತು ಸಚರಾಚರವನು ಶಿವನು ಮಾಡುವನೆಂದೊಡೆ, ಆ ಚರಾಚರವೆಲ್ಲ ಶಿವನೇ? . . . . . ಇದುಕಾರಣ ಸದ್ಭಕ್ತ ಸದಾಚಾರದಲ್ಲಿರ್ಪನು, ಅಂತಲ್ಲದೆ ಸರ್ವವೂ ಶಿವನೆಂದೊಡೆ ಘೋರನಾಯಕ ನರಕ ಕೂಡಲ ಚನ್ನಸಂಗಯ್ಯ."

84. *Ibid.*, p. 18.

"ಜಲದೊಳಗಣ ಸೂರ್ಯನಂತಿರ್ಪನಯ್ಯ ಶಿವನು. ಲೋಕಾದಿಲೋಕಂಗಳೊಳಗಿರ್ದಡೇನು, ಜಗದ ಪುಣ್ಯ ಪಾಪ ಸ್ವರ್ಗ ನರಕ ಬಂಧ ಮೋಕ್ಷಕ್ಕೊಳಗಾದಾತನೇ? ಅಲ್ಲ. ಅದೆಂತೆಂದೊಡೆ, ಜಲದೊಳಗಣ ಪ್ರಕೃತಿ ವಿಕೃತಿಗಳು ಜಲಕ್ಕಲ್ಲದೆ ಸೂರ್ಯಂಗಿಲ್ಲವಾಗಿ, ಲೋಕದ ಸ್ಥಿತಿ ಗತಿ ಲೋಕಕ್ಕಲ್ಲದೆ, ಶಿವನಿಗಿಲ್ಲವಾಗಿ, ಅನಂತಕೋಟಿ ಬ್ರಹ್ಮಾಂಡಗಳು ತನ್ನ ಒಡಲೊಳಗೆ ಅಡಗಿದವೆಂದಡೆ, ತಾ ಹೊರಗಾಗಿ ಅಡಗಲೆಡೆ ಏನುಂಟು? ಇದುಕಾರಣ ನಮ್ಮ ಉರಿಲಿಂಗ ಪೆದ್ದಿಪ್ರಿಯ ವಿಶ್ವೇಶ್ವರನು ವಿಶ್ವದೊಳಗೆ ಹೊದ್ದಿಯೂ ಹೊದ್ದದಿರಬಲ್ಲ, ವಿಶ್ವಾಧಿಪತಿಯಾಗಲೂ ಬಲ್ಲ."

85. *Ibid.*, p. 9.

"ವನವೆಲ್ಲ ನೀವೇ, ವನದೊಳಗಣ ದೇವತರುವೆಲ್ಲ ನೀವೇ. ತರುವಿನೊಳಗಾಡುವ ಮೃಗವೆಲ್ಲ ನೀವೇ, ಚನ್ನಮಲ್ಲಿಕಾರ್ಜುನ ಸರ್ವಭರಿತನಾಗಿ ಎನಗೆ ಮುಖದೋರ."

86. *Ibid.*, p. 8.

"ಎತ್ತೆತ್ತ ನೋಡಿದಡತ್ತತ್ತ ನೀವೇ ದೇವಾ, ಸಕಲ ವಿಸ್ತಾರದ ರೂಹು ನೀವೇ ದೇವಾ, ವಿಶ್ವತೋ ಚಕ್ಷು ನೀವೇ ದೇವಾ, ವಿಶ್ವತೋ ಮುಖ ನೀವೇ ದೇವಾ, ವಿಶ್ವತೋ

ಬಾಹು ನೀವೇ ದೇವಾ, ವಿಶ್ವತೋ ಪಾದ ನೀವೇ ದೇವಾ, ಕೂಡಲ ಸಂಗಮದೇವಾ.”

87. *Ibid.*, p. 6.

“ನಿಮ್ಮ ತೇಜವ ನೋಡಲೆಂದು ಹೆರಸಾರಿ ನೋಡುತ್ತಿರಲು ಶತಕೋಟಿ ಸೂರ್ಯರು ಮೂಡಿದಂತೆ ಇದ್ದುದಯ್ಯಾ. ಮಿಂಚಿನ ಬಳ್ಳಿಯ ಸಂಚವ ಕಂಡಡೆ ಎನಗಿದು ಸೋಜಿಗವಾಯಿತ್ತು. ಗುಹೇಶ್ವರಾ, ನೀನು ಜ್ಯೋತಿರ್ಲಿಂಗವಾದಡೆ, ಉಪಮಿಸಿ ನೋಡಬಲ್ಲವರಿಲ್ಲವಯ್ಯ.”

88. *Ibid.*, p. 7.

“ಅರಿವೆಂದಡೆ ಅರಿಯಬಾರದು ನೋಡಾ. ಘನಕ್ಕೆ ಘನ ತಾನೇ ಸೋಡಾ. ಚನ್ನಮಲ್ಲಿಕಾರ್ಜುನನ ನಿರ್ಣಯವಿಲ್ಲದೆ ಪೋದೆನು.”

89. *Ibid.*, p. 6.

“ಏನೆಂದೆನಲಿಲ್ಲ, ನುಡಿದು ಹೇಳಲಿಕ್ಕಿಲ್ಲ, ನಿಜದಲ್ಲಿರ್ದ ಬೆರಗು ಕುರುಹ ಅರಿವುದೇ? ಅದು ತನ್ನಲ್ಲಿ ತಾನಿಲ್ಲ. ಏನೆಂದೆನಲಿಲ್ಲದ ಬಯಲು ಅಲ್ಲಿ ಏನನೂ ಅರಸಲಿಲ್ಲ. ಇದಿರಿಲ್ಲ. ತಾನಿಲ್ಲ. ಚಿಕ್ಕಯ್ಯ ಪ್ರಿಯ ಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ, ಇಲ್ಲ.”

90. *Ibid.*, p. 570.

“ಬಯಲು ಬಯಲು ಬೆರೆದಲ್ಲಿ, ಮೇರೆಯುಂಟೇ ಅಯ್ಯಾ? ಕ್ಷೀರ ಕ್ಷೀರ ಕೂಡಿದಲ್ಲಿ, ಮರಳಿ ರೂಹಿಸಿ ಹಿಡಿಯಲುಂಟೇ ಅಯ್ಯ? ನಿಮ್ಮೊಳೊಡವೆರೆದ ನಿಜೈಕ್ಯನ ಕುರುಹು ಮರಳಿ ತೋರಲುಂಟೇ ಅಯ್ಯ, ಅಖಂಡೇಶ್ವರಾ?”

91. *Ibid.*, p. 571.

“ಆದಿಯಿಲ್ಲದ ಬಯಲು, ಅನಾದಿಯಿಲ್ಲದ ಬಯಲು, ಶೂನ್ಯವಿಲ್ಲದ ಬಯಲು, ನಿಶ್ಶೂನ್ಯವಿಲ್ಲದ ಬಯಲು, ಸುರಾಳವಿಲ್ಲದ ಬಯಲು, ನಿರಾಳವಿಲ್ಲದ ಬಯಲು, ಸಾವಯವಿಲ್ಲದ

ಬಯಲು, ನಿರವಯವಿಲ್ಲದ ಬಯಲು, ಅಖಂಡೇಶ್ವರನೆಂಬ ಬಯಲಲ್ಲಿಯ ಬಯಲು ಮಹಾಘನ ಬಚ್ಚಬರಿಯ ಬಯಲೊಳಗೆ ಎಚ್ಚರವಡಗಿ, ನಾನೆತ್ತ ಹೋದೆನೆಂದರಿಯೆ.”

92. *Buddhist Philosophy in India and Ceylon*, pp. 237-241.

93. *A Constructive Survey of Upanisadic Philosophy*, pp. 215-232.

94. Generally the scholars interpret Liṅga as phallus or male generative organ. Gopinath Rao has tried to trace the antiquity of Phallus worship to 200 B.C. in his *Elements of Hindu Icoṅography*, Vol. II, Pt. I, pp. 55-58. Some scholars trace it to Ṛgveda period by quoting Ṛgveda VII. 21-5 and X, 79-3 where the word Śiśna is found. Vīraśaivas do not accept this interpretation. They believe the Liṅga to be a column of light.

Compare the following extract from *Hinduism and Buddhism*, Vol. II, pp. 142-144.

"But though the outline of Śiva is found in Vedic writings, later centuries added new features to his cult. Chief among these is the worship of a column known as the Liṅga, the emblem under which he is most commonly adored. It is a phallic symbol though usually decent in appearance. The Vedas do not countenance this worship and it is not clear that it was even known to them. It is not certain if the Śiśnadevāḥ whom Indra is asked to destroy in Rgveda VII, 21-5 and X, 79-3 are priapic demons or worshippers of the phallus. It is first enjoined in the Mahābhārata and there only in two passages viz. VII. secs. 202, 203 and

XIII. sec. 14 which appear to be late additions. The inference seems to be that it was accepted as part of Hinduism just about the time that our edition of the Mahābhārata was compiled. The inscriptions of Camboja and Champa seem to be the best proof of the antiquity of Liṅga worship. A Cambojan inscription of about 550 A.D. records the dedication of a linga and the worship must have taken some time to reach Camboja from India. Some lingas discovered in India are said to be anterior to the Christian era. The old theory that it (linga) was borrowed from aboriginal and especially from Dravidian tribes is now discredited. In the first place, the instances cited of phallic worship among aboriginal tribes are not particularly numerous or striking. Secondly, linga worship, though prevalent in the south, is not confined to it, but flourishes in all parts of India, even in Assam and Nepal. Thirdly, it is not connected with low castes, with orgies, with obscene or bloodthirsty rites or with anything which can be called un-Aryan. It forms part of the private devotions of the strictest Brahmanas, and despite the significance of the emblem, the worship offered to it is perfectly decorous. The evidence thus suggests that this cultus grew up among Brahmanical Hindus in the early centuries of our era. The idea that there was something divine in virility and generation already existed. The choice of the symbol—the stone pillar—may have been influenced by two circumstances. Firstly, the Buddhist veneration of Stūpas, especially miniature stūpas, must have made familiar the idea that a cone or column religious emblem, and secondly the linga may be compared to the carved pillars or stone standards erected in honour of Vishnu. Some lingas are carved and bear one or four faces, thus entirely losing any phallic appearance. The wide extension of this cult, though its origin seems late, is remarkable."

95. *Buddhism and Hinduism*, Vol. II, p. 142.
96. *Elements of Hindu Iconography*, Vol. II, Pt. I, p. 56.
97. *The Vedānta Sāra Vīraśaiva Cintāmaṇi*, Part II, p. 90.

"अथातो ब्रह्मजिज्ञासेत्यादिसूत्रप्रतिपादितब्रह्मशब्दवाच्यं शिवरुद्रादिसंज्ञितं च लिङ्गमेवेति निरूप्यते।" "यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत्प्रयान्त्यभिसंविशन्ति तद्विजिज्ञासस्व तद्ब्रह्मेति । इत्येवं प्रपंचस्य लयगमनकारणं लिङ्गमिति वक्तव्यम् । लीयते गम्यते यत्र येन सर्वं चराचरम् । तदेव लिङ्गमित्युक्तं लिङ्गतत्त्वपरायणैः" ॥

98. "परं गूढं शरीरस्थं लिङ्गंक्षेत्रमनादिवत् यदाद्यमैश्वरं तेजस्तल्लिंगं पञ्चसंज्ञिकमिति ॥ इत्यादि वचनप्रमाणाल्लिङ्ग्श्लेषणे गम्लृगताविति धातुद्वयान्निष्पन्नोऽयं लिङ्गशब्दः" ।

The Vedānta Sāra Vīraśaiva Cintāmaṇi, p. 91.

99. *The Siddhānta Sikhāmaṇi*; edited by Karibasava Śāstrin, p. 63.

"लयं गच्छति यत्रैव जगदेतच्चराचरम् ।
पुनः पुनः समुत्पत्तिं तल्लिङ्गं ब्रह्मशाश्वतम्" ॥
"तस्माल्लिङ्गं परंब्रह्म सच्चिदानन्दलक्षणम्" ।

Vairocani, disciple of Iśānaśiva, explains Liṅga in the same way.

"तदागमानुसारेण लिङ्गं वक्ष्यामि सांप्रतम् ।
यतो जातमिदं सर्वं त्रैलोक्यं सचराचरम् ।
लीयते प्रलये यत्र तदिदं लिङ्गमुच्यते" ॥

Quoted in *A Descriptive Catalogue of Sanskrit Manuscripts* in the Government collections, under the care of the Asiatic Society of Bengal, by Mahāmahopadhyaya Haraprasada Śāstri, Vol. III, p. 525.

100. *Vedānta Sāra Vīraśaiva Cintāmaṇi*, p. 96.

"लिङ्गं गमकमित्याहुरपरे लिङ्गवित्तमाः ।
गम्यते योगिभिर्धातोर्गमेर्ज्ञानार्थदर्शनम्" ॥
"शिवएव भवेल्लिङ्गं लिङ्गं गमकमेव हि ।
शिवेन गम्यते सर्वं शिवोनान्येन गम्यते" ॥

101. "परमात्मा शिव एव लिङ्गमिति वक्तव्यम् ।"
Ibid., p. 97-98.

102. *The Vacana Śāstra Sāra*, p. 53.

"ಲಿಂಗವೆಂಬುದು ಪರಶಕ್ತಿಯುತ ಪರಶಿವನ ನಿಜದೇಹ. ಲಿಂಗವೆಂಬುದು ಪರಶಿವನ ಘನತೇಜ. ಲಿಂಗವೆಂಬುದು ಪರಶಿವನ ನಿರತಿಶಯಾನಂದ ಸುಖವು. ಲಿಂಗವೆಂಬುದು ಪರಶಿವನ ಪರಮಜ್ಞಾನ. ಲಿಂಗವೆಂಬುದು ಷಡಧ್ವಮಯ ಜಗ-

ಜ್ಜನ್ಮ ಭೂಮಿ. ಲಿಂಗವೆಂಬುದು ಅ
ಸಂಜ್ಞೆ. ಲಿಂಗವೆಂಬುದು ತಾ ಕ ನಡುಮನೆಗಳ ಜ್ಯೋತಿರ್ಲಿಂಗ . . . . . ಎಂದಿರ್ದ ಂಗದ ಮರ್ಮ, ಉರಿಲಿಂಗ ಪೆದ್ದಿಪ್ರಿಯ ವಿಶ್ವೇಶ್ವರಾ, ಲಿಂಗದೊಳಿದ ತಿಳಿಯಬಲ್ಲವನೇ ಬಲ್ಲನು."

103. *Ibid.*, p. 54.

"ಲಿಂಗವೆಂಬುದು ಸರ್ವಕಾರಣ ನಿರ್ಮಲ. ಲಿಂಗವೆಂಬುದು ಸಚ್ಚಿದಾನಂದ ನಿತ್ಯಪರಿಪೂರ್ಣ. ಲಿಂಗವೆಂಬುದು ಸರ್ವ ಲೋಕೋತ್ಪತ್ತಿಗೆ ಕಾರಣ. ಲಿಂಗವೆಂಬುದು ಸರ್ವ ತತ್ತ್ವ ಪೂರ್ಣ ಚೈತನ್ಯ. ಲಿಂಗವೆಂಬುದು ಜನ್ಮವಾರಿಧಿಯ ದಾಂಟಿಸುವ ಭೈತ್ರವು. ಲಿಂಗವೆಂಬುದು ಶರಣರ ಹೃದಯದಲ್ಲಿ ಬೆಳಗುವ ಜ್ಯೋತಿರ್ಮಯ ಲಿಂಗವು. ಇಂತೀ ಲಿಂಗದ ಮರ್ಮವನರಿದವನೇ ಅರಿದವನು ನಿಜಗುರು ಸ್ವತಂತ್ರ ಸಿದ್ಧಲಿಂಗೇಶ್ವರಾ."

104. *Ibid.*, p. 56.

"ಮೃತ್ಕಾಷ್ಠಪಾಷಾಣಂಗಳಿಂದಾದವೆಲ್ಲ ಲಿಂಗವೇ? ಲೋಹ ಬೆಳ್ಳಿ ತಾಮ್ರ ಸುವರ್ಣದಿಂದಾದವೆಲ್ಲ ಲಿಂಗವೇ? ಅಲ್ಲ. ಅಲ್ಲಿ ಭಾವಿಸುವ ಮನದ ಕೊನೆಯ ಮೊನೆಯ ಮೇಲೆ ಬೆಳಗುವ ನಿಜಬೋಧಾರೂಪು ಲಿಂಗವಲ್ಲದೆ, ಇವೆಲ್ಲ ಲಿಂಗವೇ? ತಿಳಿದು ನೋಡಲು ನಿಜಗುರು ಸ್ವತಂತ್ರ ಸಿದ್ಧ ಲಿಂಗೇಶ್ವರನು ತಾನೇ ಲಿಂಗವು."

105. *Ibid.*, p. 59.

"ಲಿಂಗವ ಸ್ಥೂಲವೆಂಬರು ಕೆಲರು. ಲಿಂಗ ಸ್ಥೂಲವಲ್ಲ. ಲಿಂಗವ ಸೂಕ್ಷ್ಮವೆಂಬರು ಕೆಲರು. ಲಿಂಗ ಸೂಕ್ಷ್ಮವಲ್ಲ. ಸ್ಥೂಲಸೂಕ್ಷ್ಮದ ಮೇಲಣ ಜ್ಞಾನರೂಪು ಪರನಾದ ಪರ-

"[illegible]ಂದರಿದ ಅರಿವು ಅಖಂಡರೂಪು ನಿಜಗುರುಸ್ವತಂತ್ರ ಸಿದ್ಧಲಿಂಗೇಶ್ವರನ ನಿಲವು ತಾನೇ ಬೇರಿಲ್ಲ."

106. *Ibid.*, p. [illegible].

"ಜ್ಯೋತಿಯ ಬೆಳಗಿನಲ್ಲಿ ಜ್ಯೋತಿಯ ಕಪಟವ ಕಾಂಬಂತೆ, ಕಣ್ಣಿನಿಂದ ಕನ್ನಡಿಯ ನೋಡಿ ಕಣ್ಣ ಕಲೆಯ ಕಾಂಬಂತೆ, ತನ್ನಿಂದ ತಾ ನೋಡಿ ತನ್ನನರಿಯಬೇಕು. ತನ್ನನರಿಯದವ ನಿಮ್ಮನೆತ್ತ ಬಲ್ಲನೋ? ತನ್ನನರಿವುದಕ್ಕೆ ದೃಷ್ಟವ ಕೈಯಲ್ಲಿ ಕೊಟ್ಟ. ಕಾಣದುದಕ್ಕೆ ಚಿತ್ತವ ನೆನಹಿಂಗೆ ಇತ್ತ. ಚಿತ್ತ ಇಷ್ಟದಲ್ಲಿ ಅಚ್ಚೊತ್ತಿದ. ಮತ್ತೆ ದೃಷ್ಟವ ಕಾಂಬುದಿನ್ನೇನೋ? ಉರಿಯೊಳಗಣ ಕರ್ಪುರ, ಅನಲನೊಳಗಣ ಪಾವಕ, ಸಿಲೆಯುಂಡ ಎಣ್ಣೆ, ಅಳತೆಯುಂಟೇ ಅಯ್ಯಾ? ಲಿಂಗವ ಮುಚ್ಚಿದ ಅಂಗಕ್ಕೆ ಜಗದ ಹಂಗಿಲ್ಲ. ಅನಂಗ ಅತೀತ ನಿಷ್ಕಳಂಕ ಮಲ್ಲಿಕಾರ್ಜುನ ಲಿಂಗವೇ ತಾನಾದ ಶರಣಂಗೆ."

107. *Ibid.*, p. 64.

"ಪಂಚತತ್ತ್ವದಲ್ಲಿದ್ದು ಪರತತ್ತ್ವವನರಿಯಬೇಕು. ಅದಕ್ಕೆ ದೃಷ್ಟ. ಪಶುವಿನ ಹೊಟ್ಟೆಯಲ್ಲಿ ಕರುವಿದ್ದಡೆ ಕರೆವುದಕ್ಕೆ ಮನೋಹರ ಉಂಟೇ, ಅದು ಭಿನ್ನ ಭಾವವಾಗಿ ಇದಿರಿಟ್ಟು ಉಂಡಲ್ಲದೆ? ಆ ತೆರನನರಿದಲ್ಲಿ, ಅರಿವುದಕ್ಕೊಂದು ಕುರುಹು ಬೇಕು. ಬಲ್ಲಿದ ವೀರನೆಂದೊಡೆ, ಅಲಗಿನ ಮೊನೆಯಲ್ಲಲ್ಲದೆ, ಗೆಲಬಹುದೇ? ಸದಾಶಿವ ಮೂರ್ತಿ ಲಿಂಗವನರಿವುದಕ್ಕೆ, ಇದಿರಿಟ್ಟು ಕಳೆದುಳಿಯಬೇಕು."

108. *Ibid.*, p. 65.

"ಆಕಾಶದಲ್ಲಾಡುವ ಪಟಕ್ಕಾದರೂ ಮೂಲಸೂತ್ರವಿರಬೇಕು. ಕಲಿಯಾದಡೂ ಸುರಿಗೆಯಿಲ್ಲದಾಗದು. ಭೂಮಿಯಿಲ್ಲದೆ ಬಂಡಿ ನಡಿವುದೇ? ಅಂಗಕ್ಕೆ ಲಿಂಗವಿಲ್ಲದೆ, ನಿಸ್ಸಂಗ-

ವಾಗಬಾರದು. ಕೂಡಲ ಚನ್ನಸಂ 23.
ಎಲ್ಲದೆ ನಿಸ್ಸಂಗಿ ಎಂದು ನುಡಿಯಬಹ

109. *Ibid.*, p. 65.

"ಸತಿಯ ಸಂಗವತಿ ಸುಖವೆಂದರಿದಡೇನು, ಗಣಸಾಕ್ಷಿಯಾಗಿ ವಿವಾಹವಾಗದನ್ನಕ್ಕರ? ಕಣ್ಣು ಕಾಂಬುದೆಂದಡೆ, ಕತ್ತಲೆಯಲ್ಲಿ ಕಾಂಬುದೇ ದೀಪವಿಲ್ಲದನ್ನಕ್ಕರ? ಸೂರ್ಯನ ಪ್ರಕಾಶದಿಂದ ಕಂಡು ತಾವೇ ಕಂಡೆವೆಂಬ ಜಗದ ನಾಣ್ಣುಡಿಯಂತಾಯಿತ್ತು. ಅಂಗವ ಬಿಟ್ಟು ಆತ್ಮಸುಂಟೇ? ಶಕ್ತಿಯ ಬಿಟ್ಟು ಶಿವನುಂಟೇ? ಇದುಕಾರಣ ತನುತ್ರಯವಿರಲು, ಇಷ್ಟ, ಪ್ರಾಣ, ಭಾವವೆಂಬ ತ್ರಿವಿಧ ಲಿಂಗಸಂಬಂಧ ಬೇಡವೆಂದಡೆ, ಅಸಂಖ್ಯಾತ ಪ್ರಮಥಗಣಂಗಳೊಪ್ಪುವರೆ? ಇದುಕಾರಣ ಕೂಡಲಚನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಇಷ್ಟಲಿಂಗ ಸಂಬಂಧವಿಲ್ಲದವರ ಮುಖವ ನೋಡಲಾಗದಯ್ಯ ಪ್ರಭುವೆ?"

110. *Ibid.*, p. 64.

"ಆಕಾರವಿಡಿದು ಅರ್ಚನೆಪೂಜೆಯ ಮಾಡುವುದಲ್ಲದೆ, ನಿರಾಕಾರವ ನಂಬಲಾಗದು. ಶ್ರೀಗುರು ಲಿಂಗವು ಪ್ರಾಣ ಲಿಂಗವನು ಕರಸ್ಥಲಕ್ಕೆ ಬಿಜಯಂಗೈಸಿಕೊಟ್ಟ ಬಳಿಕ, ಬಯಲನರಸಲುಂಟೇ ಉರಿಲಿಂಗ ಪೆದ್ದಿಪ್ರಿಯ ವಿಶ್ವೇಶ್ವರಾ?"

111. *Ibid.*, p. 288.

"ಅರಗು ತಿಂದು ಕರಗುವ ದೈವ, ಉರಿಯ ಕಂಡರೆ ಮರ ಟುವ ದೈವ, ಎಂತು ಸರಿ ಎಂಬೆನಯ್ಯ? ಅವಸರ ಬಂದರೆ ಮಾರುವ ದೈವವನೆಂತು ಸರಿ ಎಂಬೆನಯ್ಯ? ಅಂಜಿಕೆಯು ಬಂದರೆ ಹೂಳುವ ದೈವವನೆಂತು ಸರಿ ಎಂಬೆನಯ್ಯ? ಸಹಜ ಭಾವ, ನಿಜೈಕ್ಯ, ಸ್ಥಿರಸ್ವರೂಪ, ನಿರ್ವಿಕಾರ, ನಿರಂಜನ ಕೂಡಲಸಂಗಮದೇವನೋರ್ವನೆ ದೇವ ಕಾಣಿರೋ."

Also Vide Vacanas on *Ibid.*, pp. 287-292.

" [illegible] ..a Dīpikā, p. 60.

113 *The Vacana Śāstra Sāra*, p. 54.

"ವಟಬೀಜ ವೃಕ್ಷ ಕೋಟಿಯ ನುಂಗಿಪ್ಪಂತೆ, ಸಟೆಯಿಂದಾದ ಅಜಾಂಡಕೋಟಿಗಳ ನುಂಗಿಪ್ಪ ಲಿಂಗವೇ, ದಿಟಪುಟ ಕಣ್ಣುಮನ ಕರಸ್ಥಲಕ್ಕೆ ಬಂದು ಪ್ರಕಟವಾದೆ. ಮಝುಬಾಪು, ಮಝುಬಾಪು ಲಿಂಗವೇ, ನ ಚರೇಣು ನ ಚಕ್ಷುರೆನಿಸುವ ಲಿಂಗವೇ, ಉತ್ಪತ್ತಿ ಸ್ಥಿತಿ ಲಯಕ್ಕೆ ಹೊರಗಾದೆನಯ್ಯ ನಿನ್ನ ಮುಟ್ಟಿದ ಕಾರಣ, ಉರಿಲಿಂಗ ಪೆದ್ದಿಪ್ರಿಯ ವಿಶ್ವೇಶ್ವರಾ."

114. *A Constructive Survey of Upanisadic Philosophy*, pp. 141-143.

115. *The Vacana Śāstra Sāra*, p. 47.

"ಅಯ್ಯಾ ಎನ್ನ ಹೃದಯದಲ್ಲಿ ನ್ಯಸ್ತವಾಗಿಹ ಪರಮ ಚಿದ್ಬೆಳಗೇ ಹಸ್ತಮಸ್ತಕ ಸಂಯೋಗದಿಂದ ಒಂದುಗೂಡಿ ಮಹಾ ಬೆಳಗವಮಾಡಿದಿರಲ್ಲಾ. ಅಯ್ಯಾ ಎನ್ನ ಮಸ್ತಕದೊಳಗೊಂದುಗೂಡಿದ ಮಹಾ ಬೆಳಗ ತಂದು ಭಾವದೊಳಗೆ ಇಂಬಿಟ್ಟಿರಲ್ಲಾ. ಅಯ್ಯಾ ಭಾವದೊಳಗೆ ಕೂಡಿದ ಮಹಾ ಬೆಳಗ ತಂದು ಮನಸ್ಸಿನೊಳಗೆ ಇಂಬಿಟ್ಟಿರಲ್ಲಾ. ಅಯ್ಯಾ ಎನ್ನ ಮನಸ್ಸಿನೊಳಗೆ ಕೂಡಿದ ಮಹಾ ಬೆಳಗ ತಂದು ಕಂಗಳೊಳಗಿಂಬಿಟ್ಟಿರಲ್ಲಾ. ಅಯ್ಯಾ ಎನ್ನ ಕಂಗಳೊಳಗೆ ಕೂಡಿದ ಮಹಾಬೆಳಗ ತಂದು ಕರಸ್ಥಲದೊಳಗೆ ಇಂಬಿಟ್ಟಿರಲ್ಲಾ. ಅಯ್ಯಾ ಎನ್ನ ಕರಸ್ಥಲದಿ ಥಳಥಳಿಸಿ ಬೆಳಗಿ ಹೊಳೆವುತ್ತಿಪ್ಪ ಅಖಂಡತೇಜವನೇ ಇಷ್ಟಲಿಂಗವೆಂಬ ದೃಷ್ಟವ ತೋರಿ ನಿಶ್ಚಯವ ಶ್ರೋತ್ರದಲ್ಲಿ ಸೃಜಿಸಿದಿರಲ್ಲಾ. ಅಯ್ಯಾ, ಎನ್ನ ಶ್ರೋತ್ರದಲ್ಲಿ ಸೃಜಿಸಿದ ಮಂತ್ರದೊಳಗೆ ನೀವು ನಿಂದು ಮಹತ್ವವ ಹುದುಗಿದಿರಲ್ಲಾ. ಅಯ್ಯಾ ಎನ್ನ ಆರಾಧ್ಯ ಕೂಡಲ-

ಸಂಗಮ ದೇವಾ ಎನ್ನೊಳಗೆ ನಿಮ್ಮ
ತ್ತಿರ್ದಿರಲ್ಲಾ."

116. *Ibid.*, p. 49.

"ಗುರುವು ಮನದಲ್ಲಿ ಮಂತ್ರವನ್ನೂ ತನುವಿನಲ್ಲಿ ಲಿಂಗವನ್ನೂ ಸ್ಥಾಪಿಸಿ ಕರುಣಾರಸವನೆರೆಯಲು, ಆ ಮಂತ್ರವು ಜಿಹ್ವೆಯಲ್ಲಂಕುರಿಸಿ ಶರೀರವನಾವರಿಸಲು, ಆ ಭೂತತತ್ತ್ವವಳಿದು ಮಂತ್ರವೇ ಶರೀರವಾಯಿತ್ತು. ಲಿಂಗವು ನೇತ್ರದಲ್ಲಂಕುರಿಸಿ ಮನವನಾವರಿಸಿ, ಮನದಹಂಕಾರವ ತೊಲಗಿಸಿ, ಆ ಮನವೇ ಲಿಂಗವಾಯಿತ್ತು. ಮಂತ್ರವೇ ತನುವಾಗಿ, ಮನವೇ ಲಿಂಗವಾದಲ್ಲಿ ನಾಮ ಮಧ್ಯದಲ್ಲಿ ಪುರುಷನಿರ್ಪಂತೆ, ಮಂತ್ರಮಧ್ಯದಲ್ಲಿ ಲಿಂಗಮಿರ್ಪುದು ಸಹಜವಾಯಿತ್ತು. ತನುಮನೋ ಮಧ್ಯದಲ್ಲಿರ್ಪ ಪ್ರಾಣಲಿಂಗವು ಮಂತ್ರದಲ್ಲಿ ಲೀನವಾಯಿತ್ತು. ಮಂತ್ರದಲ್ಲಿ ಲಿಂಗದಲ್ಲಿ ಸುಷುಪ್ತಿ ನೆಲೆಗೊಂಡು, ಪ್ರಪಂಚವೆಲ್ಲ ಸ್ವಪ್ನಸ್ವರೂಪವಾಗಿ, ಮಂತ್ರದಲ್ಲಿ ಜ್ಞಾನವು, ಲಿಂಗದಲ್ಲಿ ಆನಂದವು, ಈ ಎರಡರ ಸಂಗವೇ ನಿಜವು, ನಿಜವೇ ತಾನಾಗಿ, ತನ್ನಿಂದನ್ಯವೇನೂ ಇಲ್ಲದುದೇ ಕೇವಲ ಕೈವಲ್ಯವೆನಿಸುವುದು ಕಾಣಾ, ಮಹಾ ಘನ ದೊಡ್ಡ ದೇಶಿಕಾರ್ಯ ಗುರುಪ್ರಭುವೇ."

117. *Ibid.*, p. 60.

"ಕಲ್ಲೊಳಗಣ ಕಿಚ್ಚು ಬೂದಿಯಿಲ್ಲದಿರುವಂತಿರಿಸಯ್ಯ ಎನ್ನ ಲಿಂಗದೊಳಗೆ. ಗಾಳಿಗಂಧವನಪ್ಪಿದಂತಿರಿಸಯ್ಯ ಎನ್ನ ಲಿಂಗದೊಳಗೆ. ರೇಕಣ್ಣಪ್ರಿಯನಾಗಿನಾಥಾ ನಿಮ್ಮ ನಿಲವಿನೊಳಗಣ ನಿಲವು ಜ್ಯೋತಿಯ ಬೆಳಗಿನೊಳಗಡಗಿದ ತೈಲದಂತಿರಿಸಯ್ಯ ಎನ್ನ ಲಿಂಗದೊಳಗೆ."

118. *Sivajnāna-bodha*, I, 3 (p. 55).

119. *Kashmira Saivism*, p. 43.

" [illegible] Pāñcarātra, pp. 30-31.

12[illegible] The Va[illegible]āstra Sāra, p. 4.

"ಬಯಲ ಒಳಗಿ ಮಳೆ ಸೃಜಿಸಿ, ಆ ಬಯಲು ಆ ಮಳೆಯನೊಡಗೂಡಿ ದೃಷ್ಟವಪ್ಪವಾರಿಗಲ್ಲಾಗಿ ತೋರಿದಂತೆ, ನಿಮ್ಮ ನೆನಹೇ ನಿನಗೆ ಶಕ್ತಿಯಾಯಿತ್ತಲ್ಲಾ. ಆ ನಿಮ್ಮಿಬ್ಬರ ಸಮರತಿಯೇ ನಿಮಗೆ ಅಖಂಡವೆಂಬ ನಾಮಸೂಚನೆಯಾಯಿತ್ತಲ್ಲಾ. ಮಹಾಲಿಂಗ ಕಲ್ಲೇಶ್ವರಾ, ನಿಮ್ಮ ಆದಿಗೆ ಇದೇ ಪ್ರಥಮವಾಯಿತ್ತಲ್ಲಾ."

122. *The Anubhava Sūtra*, II, p. 19-33.

123. *Ibid.*, III, pp. 23-33.
The Vacana Śāstra Sāra, pp. 91-92.

124. *The Anubhavasāra*, IV, pp. 21-27.

125. *The Vedānta Sāra Vīraśaiva Cintāmaṇi*, p. 73.
सा माया शक्तिराख्याता निर्माया भक्तिरीरिता" II. 69.

126. *The Anubhava Sūtra*, II, 31.

127. *The Vacana Śāstra Sāra*, p. 42.

"ಕ್ರಿಯಾಶಕ್ತಿ ಬ್ರಹ್ಮಂಗೆ ಹಿಂಗಿ, ಇಚ್ಚಾಶಕ್ತಿ ವಿಷ್ಣುವಿಂಗೆ ಹಿಂಗಿ, ಜ್ಞಾನಶಕ್ತಿ ರುದ್ರಂಗೆ ಹಿಂಗಿ, ಉತ್ಪತ್ತಿ ಸ್ಥಿತಿ ಲಯವೆಂಬುದಕ್ಕೆ ಮಾಯಾದೇವಿ ಒಂದೇ ಗೊತ್ತಾಗಿ ಬಲ್ಲಬಲ್ಲವರೆಲ್ಲರ ತನ್ನಲ್ಲಿ ಅಡಗಿಸುತ್ತ ಅರಿದವರಿಗೆಲ್ಲ ದೇವಿಯಾಗಿ, ಮರೆದವರಿಗೆ ಮಾರಿಯಾಗಿ ಮರದೊಳಗೆ ಕೊಂಡು ಬಂದಿದೇನೆ. ಮರಕ್ಕೆ ಮಾರುಗೊಟ್ಟು ತಾಯಗೈದು ಬಾಯಬೇಡುವಾತನ ಬಾಯಿ ಬಂದೇಯಾಯಿತ್ತು. ಢಕ್ಕೆಯ ಧ್ವನಿಗೇಳಿ ಬೆಚ್ಚುವದಕ್ಕೆ ಮುನ್ನವೇ ಕಾಲಾಂತಕ ಭೀಮೇಶ್ವರಲಿಂಗವನರಿಯಿರಣ್ಣಾ."

128. *Kashmira Saivism*, p. 79.

129. *Śiva Pirakāśam*, transla 23.
Rev. H. R. Hoisington, p

130. *Ibid.*, p. 158.
131. *The Vacana Śāstra Sāra*, p. 41.
132. *Ibid.*, p. 40.
133. *Ibid.*, p. 40.

"ಬ್ರಹ್ಮಂಗೆ ಸರಸ್ವತಿಯಾಗಿ ಬೆನ್ನಿಲಿ ಬಂದಳು ಮಾಯೆ. ವಿಷ್ಣುವಿಂಗೆ ಲಕ್ಷ್ಮಿಯಾಗಿ ಭವಕ್ಕೆ ತಿರುಗಿಸಿದಳು ಮಾಯೆ. ರುದ್ರಂಗೆ ಉಮಾದೇವಿಯಾಗಿ ಸಿರತೊಡೆಯಲ್ಲಿ ಕಾಡಿದಳು ಮಾಯೆ. ಎಳ್ಳಿಗೆ ಎಣ್ಣೆ, ಮುಳ್ಳಿಗೆ ಮೊನೆಯಾಗಿ, ಹೂವಿಗೆ ಗಂಧವಾಗಿ ಅವರವರಂಗದಲ್ಲಿ ಹಿಂಗದೆ ಪ್ರತಿರೂಪಾಗಿ ಸಂದಿಲ್ಲದೆ ಕಾಡಿದ್ದಾಳೆ ಮಾಯೆ. ಥಕ್ಕೆಯ ಉಲುಹು ಅಡಗುವದಕ್ಕೆ ಮುನ್ನವೇ ನಿಶ್ಚೈಸಿಕೊಳ್ಳಿ ಕಾಲಾಂತಕ ಭೀಮೇಶ್ವರ ಲಿಂಗವನರಿಯ ಬಲ್ಲಡೆ."

134. *Ibid.*, p. 40, Vacana 1.
135. *A Constructive Survey of Upanisadic Philosophy*, Vol. II, p. 572.
136. *Śivapirakāśam*, 24, (p. 156).
137. *Sivajnāna bodha*, VI, p. 79.
138. *Kashmira Śaivism*, p. 55.
139. *The Vacana Śāstra Sāra*, p. 3.
140. *Ibid.*, p. 95.
141. *Sivajnāna bodha*, IV, 5.
Ibid., V, 4.
142. *Sānkhya Kārika*, Verse 59.
143. *Kashmira Śaivism*, p. 53.
144. *The Vacana Śāstra Sāra*, p. 3.
145. *Śiva Pirakāśam*, 51, (p. 196).

"[illegible] explains Sādākhya as "सदाख्यायां भव[illegible] यतःप्रभृति सद् इति प्रख्या".
Prat. Vim. III, i. 2.

147. *The Karaṇa Hasuge*, Chapter I.
The two different copies of *Karaṇa Hasuge* in my possession do not mention explicitly whether five Sādākhyas and five Kalās issued simultaneously or one after another; but a passage, ascribed to Prabhudeva, clearly mentions the following order of evolution of these.
From the Mahāliṅga, first came the Prasādaliṅga, which formed Śiva Sādākhya, and then the Īśāna-Mukha of the Sadāśivamūrti; immediately after this came the letter Na, which manifested the Śāntyatītakalā, another name for Parā Śakti. Then, from the Prasādaliṅga, came the Jangamalinga, which formed the Amūrta Sādākhya and then the Tatpuruṣa-Mukha; then immediately issued the letter Ma and the Ādi Śakti, another name of the Śāntikalā. From the Jangamaliṅga came the Śivaliṅga, which then formed the Mūrta Sādākhya and then Aghora-Mukha; then immediately came the letter Śi and the Icchā-Śakti, and another name for the Vidyākalā. From the Śivaliṅga came the Gurulinga, which formed the Kartṛ-Sādākhya and then Vāmadeva-Mukha; then immediately came the letter Va and the Jnāna-Śakti, another name for the Pratiṣṭhākalā. From the Guruliṅga came the Ācāraliṅga, which formed the Karma Sādākhya and then, the Sadyojāta Mukha; then, immediately, came the letter Ya and the Kriyā Śakti, another name for Nivṛttikalā.

Cennabasava, being
probably had in his mind
evolution, though he has explicitly mentioned it. In another passage of the same book, while explaining the dissolution, he has resorted to this method; therefore he would not have meant the simultaneous production of these from the form of the Mahāliṅga.

148. *Śiva Pirakāśam*, 3, (p. 130); *Kashmira Śaivism*, p. 64.

149. In the Śaiva Siddhānta, Śaktis are different and distinct from Kalās and are products of Bindu.

150. *The Anubhava Sūtra*, IV, 35-36.

151. Paul Deussen: *Outlines of Indian Philosophy*, p. 13.

152. R. D. Ranade: *A Constructive Survey of Upanisadic Philosophy*, p. 81.

153. *Ibid.*, p. 81.

154. *Ibid.*, p. 82.

155. *Ibid.*, p. 180.

156. *Ibid.*, p. 256.

157. Lingodbhava lile of Śiva, one of the 25 lilas.

158. Dr. A. B. Keith: *Buddhist Philosophy in India and Ceylon*, pp. 200-202.

159. *Ibid.*, p. 219.

160. M. M. Abhyankar Sastri: Sanskrit introduction to the *Sarvadarśana-Sangraha*, pp. 98-101, (Poona, 1924).

161. Paul Deussen: *Outlines of Vedanta*, pp. 20-22.

162. *The Pañcadasi*, I, 19-22 (Nirnayasagar edition, Bombay, 1911).

" [illegible] ex 16 (Nirnayasagar edition, [illegible]ay,

163. *Śivajnāna Bodha*, II; *Sivapirakaśam*, 9, (p. 135).
164. *Kashmir Śaivism*, pp. 53-61.
165. *Ibid.*, p. 83.
166. *The Anubhava Sūtra*, II, 24.
167. *The Vacana Śāstra Sāra*, pp. 476-477; 485.
168. *Vīraśaiva Siddhānta Dīpikā*, p. 24.
169. *The Anubhava Sūtra*, V, 63.
170. *Ibid.*, V. 61.
171. *Ibid.*, II, 7.
   The Siddhānta Śikhāmaṇi.
172. *The Anubhava Sūtra*, II, 2-3.
173. *Ibid.*, II, 2-9.
174. *The Vacana Śāstra Sāra*, pp. 91-98.
   Vīraśaivism, like the Advaita, holds Avidyā to be the cause of entanglement in the Samsāra; but it differs from the Advaita in the idea of attaining release. It maintains that strict observance of the Vīraśaiva doctrines leads the soul, step by step, to complete liberation from Avidyā. The soul, when it has completely forgotten its real nature owing to Avidyā, is quite incapable of realising its real nature in one stage; therefore there should be different stages, one above the other, by rising through which, step by step, it is possible for the soul to reach realisation; therefore Vīraśaivism has devised six stages, the first of which is called the Bhakta-sthala, where there is complete duality; in the initial stage, the soul under-

stands duality bett
Bhakti, devotion, is the
soul rises. In this way lity gr ly
vanishes and unity is achiev

175. *The Vacana Śāstra Sāra*, p. 272.
176. *Ibid.*, pp. 272, 275.
177. *Ibid.*, p. 276.
178. *The Anubhava Sūtra*, IV, 42-44.
179. *The Vacana Śāstra Sāra*, pp. 406-465.
The Siddhānta Śikhāmaṇi, XII, 3, 6-10.
The Anubhava Sūtra, III, 38-39.
180. *Bhāradvāja Samhitā*, I, 10-13, (Madras 1912). The idea of Prapatti is visible in the songs of Tamil Vaiṣṇava Saints known as Alvars. Yāmunācārya advocates Prapatti; but it is fully treated in the *Tattvatraya* of Lokācārya Pillai and *Rahasya Traya Sāra* of Venkaṭanātha.
181. *Bhagavadgītā*, II, 54-72.
182. Vide Dr. Keith: *Buddhist Philosophy in India and Ceylon*, p. 214.
183. *Ibid.*, p. 65.
184. *Ibid.*, pp. 65-68.
185. *Vaishnavism, Shaivism and Minor Religious Systems*, p. 195.

SRI J [illegible] SHWARADHYA
JNANA SIMHASAN JNANAMANDAL
LIBRARY
Jangamwadi Math, Varanasi
ACC No. 8972

ANDBOOK O

[illegible]

[illegible] यां भव

HANDBOOK O

[illegible]
[illegible] यां भव

ANDBO

[illegible]ANDBOOK C[illegible]

[illegible] यां भव [illegible]

[illegible]OR

with an Introduction and Notes

K[illegible]karṇarasāyanam
with an Introduction and Notes

Kannada Inscriptions
edited for the Bombay University

Religious Movements in Karnatak
in Kannada

OF THE
E. ASSOCIATION
WAR

LI.

BASAVA, a free render-
S. Basawanal & K. R.
asa Iyengar ... ... *Re. 1/8*

THE RAJASAHEB OF VANTMURI,
a memoir by *K. R. Srinivasa Iyengar*
(out of print)

KANNADA

CENNABASAVAPURANAM,
edited by *S. S. Basawanal* ... *Rs. 6/4*

PRABHULINGALILE,
edited by *S. S. Basawanal* ... *Rs. 2/8*

SABARAŚANKARAVILĀSAM,
edited by *S. S. Basawanal* ... *Rs. 2/8*

VIRAŚAIVATATTVAPRAKĀŚA,
edited by *S. S. Basawanal* *(out of print)*

SANKARADĀSIMAYYA PURĀṆAM,
edited by *V. B. Halbhavi* ... *Rs. 3/4*

GIRIJĀ KALYĀNAM.
lited by *S. C. Nandimath* *(In press)*

VANNANAVARA
VACANAGALU *(In press)*
S *asawanal*